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FOREWORD

I am pleased to learn of the early appearance of THE CATHOLIC HISTORICAL REVIEW. *The announcement is particularly gratifying by reason of the fact that it is to be issued by a Board of Editors of the Catholic University. I am desirous that our country may know and realize more fully the grand intellectual work, great in quantity, noble in quality, which is being accomplished by the devoted and zealous Faculty of this University. The Alumni are fast carrying the message of the Catholic University's value far and wide, but I see in the gifted writings, that come from the pens of the University's professors and instructors, messengers that will proclaim the worth and greatness of this noble institution.*

The average man and woman, engrossed with the cares of business and of the home, have not the time to delve into the hidden stores of knowledge which history guards. Nor have they the training which would enable them to garner the lessons, and select the truths, that are of greatest need or afford the best intellectual enjoyment. These treasures will be at the command of the public in the writings that are now contemplated by the Editors of THE CATHOLIC HISTORICAL REVIEW. *I bespeak for it a generous welome by the thoughtful men and women of the country, and bestow my blessing upon the unselfish, zealous labors of the devoted Faculty of the Catholic University.*

J. Card. Gibbons.

BALTIMORE, *February* 17, 1915.

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INTRODUCTORY: THE SPIRIT OF THE CATHOLIC HISTORICAL REVIEW

An interest in historical studies and the fashion of viewing actions and events in their historical relations are the natural inheritance of Catholics. Their religion is at once the culmination of the great procession of events which led up to the Incarnation and the central theme in all subsequent history. Not only history itself in its objective sense but historical science and the historiography of all nations were profoundly affected by the truths of the Gospel. From the teaching of Our Lord two great thought-compelling concepts were introduced into the idea of history, the Unity of History and the Philosophy of History; and as a result Catholic thought and feeling naturally and necessarily cast themselves into historical moulds. Under the pens of the great historians and theologians of the early Church these two ideas of the unity and interdependence of all men and all nations, and their foreordained destiny to a divinely appointed end under the light and guidance of God's Providence became part of the intellectual consciousness of Europe and profoundly affected all the affairs of life for more than a thousand years. Eusebius and St. Augustine, the one by his great comprehensive works on universal history and the history of the Church, the other by his scholarly treatise on "The City of God" marked out more effectually than rulers and statesmen the ideals and aims which dominated the period of history which is called the Middle Ages.

As might be expected, the Christian ideas of life which became the object of the fierce assaults of the writers of the Renaissance, ceased to dominate the historiography of that period, and since then historical science has felt the effect of each change in thought and

Philosophy. The movement towards the secularization of history, towards finding some means of bringing human activities in the past within the scope of physical science, has gone on with increasing momentum and has borne its most abundant fruits in the last century. One result of this tendency has been to raise the study of the past to a place of pre-eminence in the entire field of science. Investigation has come to concern itself more with origins and development, than with nature and essence. How things and institutions have become what they are is looked on as the best road to intimate knowledge of their character and constitution. The passion to open up the pages of the past in regard to inorganic as well as organic things, in the case of social as well as intellectual matters, has seized upon all branches of science, and has become the dominant characteristic of all scholarship at the present time. Experimentation has seized and appropriated the genetic method, "until in these days no science is sure of its footing until it has proclaimed its special interpretation of history."

Historical science has kept pace with this enlarged conception of its function and purpose. Its methodology has been elaborated and refined, until entrance to the field of pure history requires years of highly technical training. Day by day fresh stores of material are being uncovered which open up new and undreamt-of vistas into the past of the race, the old materials are being more carefully tested and sifted, and all the resources of modern scientific advancement are being called on to enable the historian to reconstruct the past activities of humanity. Historical Science has its formidable list of aids in the Auxiliary Sciences; it has its elaborate machinery of criticism and exegesis, all of which must be familiar to the person who hopes to accomplish anything which will meet the exacting demands made on the present-day historian.

The need for highly trained specialists in the field of history, and the urgent necessity that history should be cultivated for its own sake and not absorbed by any other science, will be manifest at once from the fate it has suffered at the hands of specialists in other departments of investigation. The statement that "history is past politics and politics present history," is as misleading as that "history is applied psychology"; and while the one may be as acceptable to the student of politics as the other to the student of social science, neither can be looked on as affording a key to the ebb and flow in the tide of

human affairs. A cut-and-dried formula to account for every past happening has come from the economic interpreter of history, just as the sociologist extends the scope of his science to give "an account of the origin, growth, structure and activities of society by the operation of physical, vital, psychical causes, working together in the process of evolution." All these theories and many others of like import are attempts to find the underlying cause in human history. The drift in intellectual currents which they indicate cannot fail to be of immense interest and significance to the Catholic theologian and moralist.

In the first place it is clear that by applying the test which they have invoked, all these investigators and scientists recognize the validity of historical standards. History has come to be the testing ground or the clearing-house of other scientific disciplines. Lines of investigation differing in regard to method and subject converge to one point, where their conclusions meet face to face. On the common ground of history the speculative results of all these sciences are brought together, each claiming to explain and interpret the others in its own terms. In one particular they are all agreed, that human history must be swept into the great stream of evolutionary influence, but they differ in regard to the controlling force in that movement of evolution or progress. As practical forces in the life of the present, the defenders of these various forms of social and political progress lay claim to a share in controlling law and government by being in possession of a knowledge of the principles which were directly operative in producing the great drama of past history. No one who is convinced that men are free agents, that they are responsible for their thoughts and actions, can be insensible to theories which strive to reduce all human activities from the highest to the lowest, to terms of physical and materialistic science.

For the Christian theologian no less than for the Christian moralist, history urges its claims with ever-increasing insistence. Exegesis, doctrine, morals, law and liturgy have to a large extent lost their purely speculative character. Criticism nowadays occupies the mind of the student of Scripture more largely than commentary. Christian dogma must hold its own against those who have scaled off its elements until nothing original is said to remain except a few vague fundamental truths which are traced to the rocks of pagan belief or thought. The constitution of the church is reduced to

adaptation or usurpation, and the worship of Christians to survivals of popular practices and customs picked up on the way through the centuries. Not only Christianity, but all forms of religious belief, and even the religious instinct in man are traced to causes which lie far outside the object of religious aspiration. Whether he will or not, the Christian theologian of the present has to meet his opponents on the field of history. He too has to go down into the lists where all other sciences have set up their shields. He has to contend against those who defend the cause of economic science, political science and psychological science. In addition he has to maintain that principle of history which is a necessary corollary of Christian teaching, the principle that God rules over the affairs of mankind and disposes all things according to His own purposes. The urgency of the call for the theologian, who is at the same time a trained historian, is manifest from the fact that historical science of the present demands of its votaries hermeneutical powers rather than the mere capacity for research. Research work has reached the stage where its processes are very largely mechanical, but the historian of the future is the man who carries to his work broad and general culture, solid and thorough equipment in the qualities which will enable him to group as well as to investigate facts. Professor George Burton Adams has admirably summed up the situation when asking "are we passing from an age of investigation to an age of speculation?" He says: "The prediction of a general reaction is too venturesome to be made here, it seems certain to me at least that in our own field a reaction is well under way and not to be avoided. For more than fifty years the historian has had possession of the field and has deemed it his sufficient mission to determine what the fact was, including the immediate conditions which gave it shape. Now he finds himself confronted with numerous groups of aggressive and confident writers in the same field who ask not what was the fact,—many of them seem to be comparatively little interested in that,—but their constant question is, what is the ultimate explanation of history, or, more modestly, what are the forces which determine human events and according to what laws do they act. This is nothing else than a new flaming up of interest in the philosophy or the science of history. No matter what disguise may be worn in a given case, no matter what the name may be by which a given group elects to call itself, no matter how small, in the

immensity of influences which make the whole, may be the force in which it would find the final explanation of history, the emphatic assertion which they all make is that history is the orderly progression of mankind to a definite end, and that we may know and state the laws which control the actions of men in organized society." It is therefore on the ground of history that all sciences find their common denominator; it is on this ground that Theology in all its branches has been summoned to make good its claims; and it is on the ground of history that the Christian view of life and conduct meets all the theories which reason and science have elaborated to explain man's place in the universe, the universe itself and its Creator.

The great burdens resting on Christian theologians, apologists, and moralists can be discharged only by men who are competent to deal with them in the fashion of the time. History has become a great and comprehensive science. It has its own standards and its peculiar methods. It requires the unstinting and devoted labors of large and tireless bands of students. Its results are the slow accretion from the labors of generations of workers and its progress is conditioned by impersonal and unselfish loyalty to the cause of truth. Catholics may justly claim a large share in the achievements of the past in the field of history. Many departments of historical science owe their rise and development to the zeal of Catholic scholars. The splendid traditions of the Benedictines of St. Maur who revolutionized the field of history in the seventeenth century and laid the foundations of modern historical scholarship, have never been lost. Today Catholic scholars throughout the world are working with the same unselfish zeal for truth as their predecessors who founded the sciences of Paleography, Chronology, Diplomatics, and Epigraphy. The names of Batiffol, Duchesne, Wilpert, Ehrhard, Bardenhewer, Butler, Fincke, to mention only a few of those whose writings stand in the front rank of modern scholarship may fittingly be placed side by side with those of the generation of Tillemont and Mabillon. These contemporaries of ours, notwithstanding their devotion to the cause of religion and of truth, have neither the opportunity nor the means to do for the history of Catholicism in the United States what the exigencies of the present demand. The obligation of carrying on the splendid ecclesiastical traditions in the study and diffusion of historical knowledge, the duty of setting forth the past of the Church in the new world in a true and acceptable

light devolves on those who have access to the abundant stores of material which wait to be exploited, and who, with unselfish love for the science of history and sufficient initiation into its mysteries, dare to become its votaries and exponents.

The need of some such movement on the part of Catholics is abundantly evident. The methods suggest themselves. As a first and essential step there is needed a genuine, scientific interest in history, an interest which will attract students to devote themselves to the hard and unremitting labors which alone produce substantial results. There is unquestionably a deep and lively interest in history on the part of Catholics, but this interest has so far failed to produce any but desultory and sporadic effort. Much may be accomplished if the zeal and activities of those who are even now engaged in the study of history can be directed into one channel. Experience has shown that the most successful means of accomplishing this end is by the establishment of a publication which will afford a means of communication between the different workers, which will keep them *au courant* of all that is being done by their co-workers in the same and allied fields and which will set the standards required by the needs of the situation. It was thus that the *American Historical Review*, the *English Historical Review*, the *Analecta Bollandiana*, the *Revue Historique*, the *Byzantinische Zeitschrift*, the *Bullettino di Archeologia Cristiana* and scores of other publications came into existence. It was thus they proved their usefulness by creating needs other than those they were called into being to satisfy. The time has come in the development of Catholicity in the United States when it should be represented by a publication, national in scope and character, a publication devoted to the discussion of Catholic history on a scale corresponding to the importance which Catholicity has assumed in the life of the nation. Hence the reasons and the scope of this publication, THE CATHOLIC HISTORICAL REVIEW, of which this number is the first issue.

It is to be hoped that this publication will meet the needs of the situation and the hopes of its founders. A process is going on in the educational life of the country to which they could not be blind, a process which cannot fail to affect the future very profoundly, one to which the Catholic Church cannot be insensible. History is receiving year by year greater attention in our universities and schools. The need for preparation in European Seminars no longer exists so

far as the students of America are concerned. Highly trained and efficient corps of teachers abundantly able to supply as good as can be found anywhere in the world, are at the disposal of American students of history. It is no exaggeration to say that these men, with possibly few exceptions, are actuated by none but the highest and most commendable motives. Their interests are purely scientific. They seek unselfishly to gain truth. They are eager for wider knowledge no matter from what source it may come. It is not to be expected, however, that trained as they have been under the influence of a philosophy little inclined to admit the supernatural they can be expected to give expression to the Catholic view of history. Into their hands, nevertheless, has been committed the task of framing the laws governing society and social relations in the future. Having cut the leading strings which bound them to the old world, the influence of American scholars is bound to be a potent factor in developing historical methods and purposes.

Democracy has had its largest and most successful experiment here, but democracy has had new problems thrust upon it by the enormous economic changes which are now going on. It is only fair to expect that Catholics will bear their due share in helping to settle these problems. Their influence will be doubly enhanced if they are in a position from a study of the past to show how Catholics have already contributed their quota, and if above all they save the science of history from extravagant speculation and from exploitation in the interest of untried theories.

From the Catholic priests of America in a very special degree the appeal to aid and enlarge historical studies ought to receive a generous and hearty response. The Church to which they have given their lives has a permanent place in the world. Her present activities are linked with her centuries of struggle in the past. Unchanging, she meets each new change in the world by which she is surrounded, with a freshness and vigor, a power of co-ordination and adaptability, which exhibit the abundance of the resources, spiritual and intellectual, which she commands. Year by year, the Church in the United States is drawing new vigor and strength from the favorable conditions by which she is surrounded, and it is only natural that she should give evidences of this vigor in a way to suit the peculiar needs of the time and country.

Because of the grandeur and majesty of church history in gen-

eral, Catholics should not make the mistake of underrating the history of their own country. While the Church is yet, comparatively speaking, young here, it has exhibited all those qualities from which the faithful of the present day can draw counsel and inspiration. Every cultivated mind is struck with awe at the picture of the sufferings of the martyrs and confessors of the early Church, as well as with veneration for the long line of saints and sages whose names adorn the annals of ecclesiastical history. In the same way it is our duty to rescue from oblivion the names and deeds of those who from the days of Columbus have planted the faith in the new world, and who have striven to realize in new and frequently hostile surroundings the precepts of the Master. In this great work there are few priests who cannot actively co-operate. There are few who cannot save some precious memorial or tradition; for the workers of today are the heroes of tomorrow; and there is none who cannot by advice and encouragement promote the work of history by aiding when possible those who engage in its cultivation. In all this important undertaking, this REVIEW should take a leading part. It should serve as a means for diffusing the results of the labors of all who love American Catholic history, and it cannot fail to secure a large measure of success if it obtains the aid and co-operation of those who are interested in the cause it represents.

✠THOMAS JOSEPH,
Bishop of Germanicopolis.

FLEMISH FRANCISCAN MISSIONARIES IN NORTH AMERICA (1674-1738)

The story of the Flemish Franciscans who came to North America in 1674, and whose missionary activities have added such a glorious page to the history of the explorations in the middle North West of our country during the seventeenth century, is a very remarkable and interesting one. It reminds us that Divine Providence has Its own way in shaping the destinies of men and in accomplishing, through events that are untoward, Its merciful designs for the salvation of souls.

When King Louis XIV of France in 1667, by waging war against Spain, enhanced the claims of his queen to the soverignty of the Low Countries, he stopped only when he had wrested the southern part of Flanders from the Spanish Monarchy. The Franciscans of the conquered territory were forced by the King to transfer their obedience to the French Province of Artois, the Superiors of which did not give an overwarm welcome to these unsolicited recruits.[1] The same fate befell the Franciscan Friars of Burgundy which, under the name of Franche Comté, was definitely conquered in 1674.

That very year, Bishop de Montmorency-Laval had prevailed upon Pope Clement X to make Quebec, in Canada, a Canonical See and appoint him its first Bishop.[2] For such an important step to be taken by Rome created a sensation. The fact that a scion of one of the noblest families of the realm, who had already spent many years in Canada, should have such a confidence in its future as to go and reside permanently in New France gave a new impetus to emigration.

By a singular coincidence, Robert de la Salle had come from America to France to lay before the Court the urgent appeal of Governor de Frontenac for immediate help to keep in check the

[1] JOHN GILMARY SHEA, *The Catholic Church in Colonial Days*, vol. I, p. 321, New York, 1892.

[2] François de Montmorency-Laval had been proclaimed by Pope Alexander VII, Titular Bishop of Petrarca and Vicar-Apostolic of New France. He was consecrated in Paris, December 8th, 1658, and landed in Canada, 1659. He became Bishop of Quebec in 1674.

English Colony of New York. He was convinced that it had its eye on the fur-trade of the Far West, aye, perhaps an undue hankering after conquest of Western Territory. If France wanted to keep its hold on Canada, it became imperative to organize a new expedition, to encourage colonization and to extend its power towards the West. Colbert, the all-powerful minister of the Grand Monarque, felt the importance of this appeal to his political sagacity; he approved the new expedition. King Louis XIV placed it under the leadership of the Chevalier René Robert de la Salle, whom he knighted. In 1673, previous to his coming to France, Frontenac had made him commandant of the Fort of his name which he built on Lake Ontario.

Be it said to the credit of the king, that whilst he was an overbearing conqueror and anything but an exemplar of Catholic life, he was deeply religious at heart. He always provided liberally for the presence of priests on the field of battle and on board the vessels sent abroad on expedition or adventure. Not only did he have at heart the spiritual needs of soldiers and sailors, but he had been heard to express great concern about the religious instruction, conversion and care of the Indians whose territory he sought to annex.

From the fact that Bishop de Montmorency had had many misunderstandings with the Sulpicians and with religious who sought their jurisdiction from the Archbishop of Rouen, in disregard of his own authority as Vicar-Apostolic,[1] we may presume that he himself requested that the priests connected with this expedition should be Franciscans.

I.

Rev. Louis Hennepin, O. F. M.

Among the Flemish Franciscans forcibly annexed to the French Province of the Order was Father Louis Hennepin, born in Ath about 1640, and belonging to the Province of the Netherlands. He was an enthusiastic admirer of the Missionaries of his Order, very fond of travel, a natural propensity which his Superiors had indulged by allowing him to visit Rome and to spend a long time in Italy

[1] *Histoire de la Colonie Française au Canada*, Villemarie, *Bibliothèque Paroissiale*, 1866. Vol. III, c. III, *passim*.

and Germany, in the various Convents of his Order. Upon his return in Flanders, being a zealous priest and a hard worker, he obtained permission to join the troops, as chaplain, during the Spanish war, and underwent great hardships.[4] But his Franciscan Superior, William Herinx, who later became Bishop of Ypres,[5] manifested his dislike to the wandering life of the young friar and he ordered him to remain in the Convent of Halles in Hainaut where he performed the office of preacher for one year. He then resumed his military ministry and in 1673, we find him at Maestricht, where as chaplain, he administered the Sacraments to over three thousand wounded soldiers.[6]

Busy as he was, the energetic priest never gave up his inclination to visit "remoter countries," as he calls them. When Monseigneur de Laval recalled the Franciscans to Canada in 1670, he had, time and again, expressed his desire to share in their missionary labors.

And behold, part of his Province was annexed by Louis XIV to the French Province of Artois, and the Bishop of Quebec was about to leave for Canada. Providential, indeed! In that very year 1674, Fra Hennepin was chaplain of the troops and took part in the battle of Seneffe. This circumstance itself would have attracted the attention of the Government to the energetic friar, if indeed he himself had not petitioned the Court for a position on the Expedition. He and his brother Flemings were assigned to the expedition; his French Superior, being rather happy to allow the recent Flemish recruits to withdraw, readily agreed to their departure for Canada.

That is how, Fra Louis Hennepin, Recollect Franciscan of the Province of Flanders by birth and choice, but of the Province of Artois by order of the King of France and disposition of Divine Providence, officially became a member of the Canadian expedition and was on board La Salle's ship when on the 14th day of July, 1675, it sailed from La Rochelle to New France.

[4] In the seventeenth century the Franciscan Recollects were chaplains in the army and won renown as preachers. I wonder if the Capuchin, Father Joseph, "Son Eminence Grise," secretary to Cardinal Richelieu, had secured that army privilege for his Franciscan Brethren?

[5] P. B. GAMS, O. S. B., *Series Episcoporum*, Vol. I, p. 252, Ratisbonne, 1873. This Superior of the Netherland Province ruled the See of Ypres from the 24th of December, 1677, to August 15th, 1678.

[6] J. G. SHEA, *The Catholic Church in Colonial Days*, Vol. I, p. 321.

With him went Fr. Gabriel de la Ribourde, a Burgundian,[7] and Fathers Zenobius Membré, Luke Buisson and Melitho Watteaux, Flemings.

The Bishop of Quebec, Monseigneur de Montmorency-Laval had availed himself of the Government Expedition to return to Canada with an official display which he deemed conducive and even necessary to maintain his Episcopal jurisdiction and authority.[8] The journey across the Atlantic lasted two months and gave the Prelate, by daily intercourse on board, an opportunity to appreciate the eminent qualities of mind and character of Fr. Hennepin, who was to become one of the most famous explorers of North America. We may presume that a similar experience made Sieur de la Salle ask for the Franciscan Friar to accompany him on his Northwestern Expedition to the Mississippi in 1679.[9]

The French ship, having successfully withstood attacks from Turkish, Algerian and Tunisian pirates, happily arrived at Quebec in September, 1675.

RIGHT REV. CAMILLUS P. MAES, D. D.,
Bishop of Covington.

(To be continued.)

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[7] J. G. SHEA, *op. cit.*, p. 321. He belonged to the Franciscan Province of Franche Comté, likewise annexed to France in 1674. This statement is only made on circumstantial evidence. Indeed, Shea himself says somewhere else that Fr. Gabriel came to Canada in 1670, which would make him of the party brought to Canada by the Bishop in that year. Hence, this is said, "sous toute réserve," and, if necessary, subject to correction.

[8] *Histoire de la Colonie*, etc., *op. cit.*, Vol. III, chap. III, *passim.*

[9] J. G. SHEA, *op. cit.*, vol. I, p. 321, gives the dislike of Governor Frontenac and of La Salle for the secular clergy and the Jesuits as the reason for this. Our version seems to us to fit the circumstances more naturally; one reason does not exclude the other.

THE REV. JOHN CESLAS FENWICK, O. P. (1759-1815)

Several facts in the life and ancestry of Rev. John Ceslas Fenwick, an American Friar Preacher of whom little if anything has been written, should be of interest to the student of Catholic history in the United States.[1]

[1] The following bibliography has been used in our sketch of the Rev. John Fenwick.—SOURCES. (a) MANUSCRIPT: *Archives of the Dominican Master General*, Rome; *Archives of the Dominican House of Studies*, Washington, D. C.; *Archives, Dominican*, of Haverstock Hill, London; *Archdiocesan Archives* of Baltimore; *Archives of the Maryland-New York Province of the Jesuit Fathers.*—(b) PRINTED: JOSEPH FOSTER, *Pedigrees Recorded at the Herald's Visitations of the County of Northumberland*, Newcastle-upon-Tyne (no date), pp. 52-55, and *passim; Annales de la Propagation de la Foi*, first eight volumes, Lyons, 1828-1842 under titles of *Mission du Kentucky, Mission du Michigan, Mission de l'Ohio*, and in vol. II, pp. 39-50, *Oeuvre de la Propagation*. WORKS: (a) GENERAL: *Catholic Almanac* of 1848, Baltimore, pp. 58-82 (*Biographical Sketch of the Right Rev. Edward Fenwick, first Bishop of Cincinnati*); WILLIAM BELSHAM, *History of Great Britain from the Revolution of* 1688 *to the Conclusion of the Treaty of Amiens in* 1802, London, 1805, vol. I; RICHARD CLARKE, *The Deceased Bishops of the Catholic Church in the United States*, New York, 1888, vol. I; AMBROSE COLEMAN, *O'Heyne's Irish Dominicans of the seventeenth century;* AUTHOR OF THE KNIGHTS OF ST. JOHN (Augusta Theodosia Drane), *The History of England*, London, 1881; GEORGE DAVIS, *The Day-Star of American Freedom*, New York, 1855; DE JONGHE, *Belgium Dominicanum*, Brussels, 1719; BENEDICTUS VAN DONINCK, *Het Voormalig Engelsch Klooster te Bornhem*, Louvain, 1904; GEN. HUGH BOYLE EWING, *Pedigrees of the Fenwick, Young and Ewing Families;* GUILDAY, *The English Catholic Refugees on the Continent*, 1558-1795, vol. I, London, 1914; BONAVENTURE HAMMER, *Eduard Dominik Fenwick, der Apostel von Ohio*, Freiburg, 1890; HUGHES, *The History of the Society of Jesus in North America, Colonial and Federal*, London, 1907, vol. I; WILLIAM BABINGTON MACAULAY, *History of England*, Philadelphia, vols. I, IV, and V; RAYMUND PALMER, *The Life of Philip Thomas Howard, Cardinal of York*, London, 1867; WILLIAM T. RUSSELL, *Maryland, the Land of Sanctuary*, Baltimore, 1907; THOMAS SCHARF, *A History of Maryland from the earliest Period to the Present Time*, Baltimore, 1879, 3 vols.; MARTIN J. SPALDING, *Sketches of the early Catholic Missions in Kentucky*, Louisville (no date), and the *Life of Bishop Flaget*, Louisville, 1852; VOLZ, J. R., *A Century's Record;* HON. BEN. J. WEBB, *The Centenary of Catholicity in Kentucky*, Louisville, 1884; *The United States Catholic Magazine*, vol. VI, Baltimore, 1847:—three articles on *The Catholic Church in Ohio.* (b) SPECIAL: *Dominican Year Book*, 1913, Article, *Saint Rose Priory, Springfield, Kentucky* (by V. F. O'Daniel); RAYMUND PALMER, *Obituary Notices of the Friar Preachers, or Dominicans of the English Province*, London (no date), and *Anglia Dominicana* (MSS.), Part III A, "1783."

Among the first colonists who came to America on the *Ark* and the *Dove* with Leonard Calvert to aid him in the establishment of a colony for his brother, Lord Baltimore, in the present territory of the state of Maryland, was one Cuthbert Fenwick. Fenwick could claim possibly the noblest lineage of the early planters of the Maryland settlement, not excepting even Governor Calvert. It has been said that he belonged to the noble family of Fenwicks of Fenwick Tower, Northumberland County, England. While it appears to be true that he was descended remotely from the Fenwicks of Fenwick Tower, he seems to have belonged directly to another branch of the family, that is, to the Fenwicks of Langshaws.[2]

The various branches of the Fenwicks, with some exceptions, were among the staunchest of the old English Catholic families who resisted so long and so bravely the attempts of the sovereigns of England to rob the nation of its faith. The last man to be put to death in England by a bill of attainder was Sir John Fenwick, one of the wealthiest men in the country in his day. In spite of Macaulay's brilliant rhetorical representation of Fenwick's case, it seems clear to the writer that his Catholic faith had not a little to do with his execution.[3]

[2] *Annales de la Propagation de la Foi*, Lyons, 1833, vol. VI, p. 133, Article, *Missions de l'Ohio et du Michigan; Catholic Almanac*, 1848, p. 58; RICHARD H. CLARKE, *The Deceased Bishops of the Catholic Church in the United States*, New York, 1888, vol. 1, p. 328; and RAYMUND PALMER, *Obituary Notices of the Friar-Preachers or Dominicans of the English Province from* 1650, p. 23 and *Anglia Dominicana*, Part III A, "1783," all tell us that the Fenwicks of Maryland were descended from the Fenwicks of Fenwick Tower, Northumberland, England. DAVIS, *The Day-Star of American Freedom*, New York, 1855, pp. 208-209, says this is tradition at least. But JOSEPH FOSTER, *Pedigrees Recorded at the Herald's Visitation of the County of Northumberland*, Newcastle-upon-Tyne, pp. 50-55; and JOHN HODGSON, *History of Northumberland*, 1832, Vol. III, pp. 112-114, seem to show that Cuthbert Fenwick belonged directly to the Langshaws branch of the family. He seems to have been the first of the Fenwicks to have the Christian name of Cuthbert; and was probably some four or five and twenty years of age, when he came to America.

[3] Sir John Fenwick was arrested in 1696 for conspiracy against William III. The government failed to convict him, and he was then condemned by a bill of attainder. He was executed January 28, 1607. MACAULAY, *History of England*, vol. I, pp. 434 and 521-522; vol. IV, pp. 140-141; vol. V, pp. 165-216 and pp. 287-290, speaks very disparagingly of him. BELSHAM, *History of Great Britain from the Revolution of* 1688 *to the Conclusion of the Treaty of Amiens in* 1802, London, 1805, vol. I, pp. 385-397, and 410-425; and DRANE, *History of England*, London, 1881, pp. 615-616, give a much fairer and more just account of Fenwick's case.

Cuthbert Fenwick, although of a noble and wealthy family, a man of education and an attorney, came to America, Father Russell tells us, as a redemptioner.[4] This being true, two possible explanations may be assigned for his assuming such an humble rôle. One is that his family, through fines imposed on them because of their religion, had been reduced possibly to straightened circumstances. The other that his tender conscience forbade him to take the oath of allegiance prescribed for Catholics, and to avoid that odious Test he chose to enlist in the American project among the redemptioners, the oath of whose masters probably sufficed for that of their indentured servants. However this may be, Cuthbert Fenwick was not long in America, before he rose to prominence in the Catholic colony of Maryland. He soon became a leader in the affairs of both Church and State. He was the trusted friend and trustee of the Jesuit missionaries, and the legal adviser of Thomas Cornwaleys, one of the two commissioners of Lord Baltimore for the government of the new province. That Fenwick was a man of character and without fear is shown by the fact that he did not hesitate to defend Cornwaleys against so powerful an adversary as Governor Leonard Calvert.[5]

Of a prolific race Cuthbert Fenwick became the progenitor of the large number of that patronymic in the Maryland colony. In Maryland as in England the Fenwicks were staunch in their faith and strong in the support of their religion. Yet, in spite of their deep religious sense, it is not until in the fifth generation that we find one of the name, the subject of this article, devoting his life to the service of the altar.[6]

[4] WILLIAM T. RUSSELL, *Maryland, The Land of Sanctuary*, Baltimore, 1907, p. 310, note.

[5] THOMAS HUGHES, S. J., *History of the Society of Jesus in North America, Colonial and Federal*, Text, London, 1907 (vol. I, pp. 388-389, 484-486, 545-546, and 567-568), shows the amicable relations between Fenwick and the missionaries, that he was their legal adviser as well as Cornwaleys' attorney, and that consequently he was a man of high education. This of course he could not have acquired in Maryland at that time. DAVIS, *The Day-Star of American Freedom*, New York, 1855, pp. 207-220, gives a good appreciation of Fenwick, and SCHARF, *A History of Maryland from the earliest Period to the Present Time*, Baltimore, 1879, vol. I, p. 373, shows that a number of the early Maryland colonists who came to America as redemptioners, occupy an honored place in history

[6] EWING, *Pedigrees of the Fenwick, Young and Ewing Families*, gives the following line of descent of Rev. John Fenwick, Bishop E. D. Fenwick and the Rev. Nicholas D. Young from Cuthbert Fenwick.—First generation, Cuthbert Fenwick, who came to America from Northumberland in 1634.—Second generation: Igna-

John Fenwick was born about 1759 in what is now Saint Mary's County, Maryland. His parents were Ignatius Fenwick and Maria Ate. Of his early education we have no data. But it seems certain that he received a solid foundation in the rudiments before leaving America; and this, as he belonged to a wealthy family for that day, was probably acquired in his own homestead. In 1773, when about fourteen years of age, he was sent to Europe to complete his education, and was placed in the College of the Holy Cross conducted by the English Dominicans, at Bornhem, Belgium. At Bornhem College he remained for four years. On completion of his classical studies, instead of returning to America, our young student entered the novitiate of the English Friars Preacher at the same institution, receiving the habit of the Order, October 14, 1777. He was the first English-speaking native of the New World to enter the Order of Saint Dominic. In religion he added the name of Ceslas to that which he had received in Baptism.[7]

tius Fenwick, third son and child of Cuthbert Fenwick and his first wife, whose name is not given.—Third generation: John Fenwick, fourth son and child of Ignatius Fenwick, whose wife is not given.—Fourth generation: Ignatius Fenwick, third child and eldest son of John Fenwick and Elizabeth Guyther.—Fifth generation: "John Fenwick, Dominican Priest," second son and child of Ignatius Fenwick and Maria Ate. Sixth generation: Colonel Ignatius Fenwick of "Wallington," the eldest brother of Father John Fenwick, married Eleanor Neale; and their third son and fourth child was "Edward Fenwick, the first Bishop of Ohio."—Seventh generation: Sarah Fenwick, the bishop's only sister, married Nicholas Young, and their son and fourth child was Nicholas Dominic Young, of whom mention is made in this article.

[7] *Archives* of the Dominican House of Studies, Washington, D. C. (not listed), transcript of Rev. Raymund Palmer; *Archives* (Dominican) of Haverstock Hill, London, *Account Book of Bornhem College* for 1773, and RAYMUND PALMER'S *Anglia Dominicana*, Part A, "1783" (not paginated); VAN DONINCK, *Het Voomalig Engelsch Klooster te Bornhem*, Louvain, 1904, p. 472; PALMER, *Obituary Notices*, ut supra, p. 23; *Dominican Year Book*, 1913, p. 74 and fol., Article, *Saint Rose Priory, near Springfield, Kentucky* (V. F. O'Daniel). It is a custom in the older religious orders to add to their baptismal name that of another saint. Our young American chose that of Ceslas in honor of Blessed Ceslas, a noted Dominican missionary in Poland, and a brother of a still more celebrated missioner of the same Order, Saint Hyacinth. THOMAS AUSTIN DYSON, *Saints of the Rosary*, New York, 1897, pp. 279-290; AUGUSTA T. DRANE, *History of St. Dominic*, London, 1891, pp. 227-229; and MORTIER, *Histoire des Maîtres Generaux de l'Ordre des Frères Prêcheurs*, Paris, 1903, vol. I, pp. 119 and 215, throw light on the life and labors of Blessed Ceslas. DONINCK, *op. cit.*; PALMER, *Anglia Dominicana*, Part I, nearly the whole book; and *Life of Philip Thomas, Cardinal of York*, London, 1867, p. 98 to the end, give a complete history of the Bornhem College and Convent.

At the period of which we speak Flanders was under the Austrian sovereigns. Joseph II, Emperor of Austria, who because of his interference in ecclesiastical affairs has been called the "sacristan emperor," had issued an edict forbidding young men to take the vows of religion before the age of five and twenty years. For this reason, the young American novice could not make his religious profession until December 8, 1783, although the term of his novitiate had expired in the October of 1778. In the meantime, however, he was sent to the College of Saint Thomas Aquinas, the house of studies of the English province of Dominicans, in Louvain, the noted center of Catholic education. As he was endowed with talents of a superior order, John C. Fenwick seems to have been selected to take courses at the celebrated university in that city.[8] If this be true, as it seems to be, he was the first native of the present territory of the United States, if not the first American to be a student of the great Catholic University of Louvain.

In Louvain the young Marylander successfully defended his theses in philosophy, August 2, 1780. Five years later, on the Saturday before the Pentecost of 1785, he was ordained priest. And shortly afterwards he again underwent the ordeal of a long searching examination by which he won the Dominican degree of Lector of Sacred Theology.[9] Thus Father John Fenwick, as far as the writer has been able to ascertain, was the first native of the present United States, and the first English-speaking American to be honored with an academic degree in divinity.

After the completion of his studies in Louvain, Father Fenwick was sent to teach at his alma mater in Bornhem, remaining there until near the close of the school year of 1794. In the June of

[8] *Dominican Archives*, Washington, D. C., Palmer transcript; *Archives* of Haverstock Hill, *Anglia Dominicana*, "1783"; PALMER, *Obituary Notices*, p. 23; DONINCK, *op. cit.*, pp. 453 and 472. PALMER, *Life of Cardinal Howard*, pp. 216 ss., gives a history of the English Dominicans at Louvain. DE JONGHE, *Belgium Dominicanum*, pp. 400-414, Brussels, 1719; GUILDAY, *The English Catholic Refugees on the Continent*, 1558-1795, pp. 400-413, London, 1914, give sketches of these fathers at both Bornhem and Louvain. AMBROSE COLEMAN, *O'Heyne's Irish Dominicans of the Seventeenth Century*, pp. 257-287, Dundalk, 1902, and in his own (Coleman's) additions to O'Heyne, pp. 114-116, there is an account of the Irish Dominicans in Louvain. Both the English and the Irish institutions were affiliated to the University of Louvain.

[9] *Archives* of the Dominican House of Studies, Palmer transcript; *Anglia Dominicana*, "1783"; PALMER, *Obituary Notices*, p. 23.

that year the communities of Louvain, Brussels, and Bornhem were compelled to flee before the onward march of the victorious revolutionary armies of France. With the other fathers, Fenwick escaped to England, where they settled at the village of Carshalton, in Surrey, some ten miles from London. At Carshalton a college was opened at once to take the place of that at Bornhem. Here our first American Friar Preacher resumed his fruitful career as professor. But about 1800, with the permission of his superiors he returned to the land of his birth as a missionary apostolic,[10] and labored for the Church of his native state until his death some fifteen years later.

The great Archbishop Carroll gladly received the native recruit to the American missions, and at once assigned him to duty. The whereabouts of Father John C. Fenwick's earliest labors in the Church of Maryland the writer has been unable to ascertain. But late in 1804, we find him living with the Jesuit Fathers at Saint Thomas', Port Tobacco, Charles County, some forty miles south of the city of Washington. Thence he attended extensive missions in the southern part of the state.

A further brief word here of the good priest's immediate family and their social standing. At the period of which we speak, they were one of the leading families in Saint Mary's County. Father John was the second of six children. His eldest brother, Colonel Ignatius Fenwick of "Wallington," was a wealthy landowner in the county. He married Eleanor Neale of the noted Catholic family of that patronymic, and was the father of the Right Rev. Edward D. Fenwick, the first bishop of Cincinnati, Ohio, and the grandfather of the Very Rev. Nicholas D. Young, O. P., the celebrated missionary of the same state. Another brother, Captain James Fenwick, who seems to have remained single, was the owner and navigator of a vessel. A third and the youngest, Joseph Fenwick, became United States consul at Bordeaux, France. Joseph Fenwick, as the writer understands, married in France and settled in Paris, where his descendants are still to be found. The two youngest children were

[10] *Archives* of the Dominican House of Studies, Palmer transcript; *Anglia Dominicana*, "1783"; PALMER, *Obituary Notices*, p. 23 and *Life of Philip Thomas Howard*, pp. 224 ff.; DONINCK, *op. cit.*, p. 472; GUILDAY, *op. cit.*, pp. 411-413; *Dominican Year Book*, 1913, pp. 74-76; VOLZ, *A Century's Record*, pp. 1-7.

girls. The elder, Elizabeth, espoused one John Smith; while the other, Mary married into the Jenkins family of Maryland.[11]

Tradition tells us that Father John Ceslas Fenwick was one of the most efficient and exemplary Catholic missioners of Maryland in the early nineteenth century. A true Dominican, the more than a score of years he had given to study and teaching in the colleges of the Old World had not dampened his missionary ardor, or his thirst for the salvation of souls,—the great end of his Order. In the New World no duty or labour, however menial or fatiguing, was too humble to demand his scrupulous attention. Because of his sterling qualities, he had not long returned to his native land, when he was elected a member of the Maryland clerical corporation for the preservation of the church lands, holding the position until his death.[12]

If we may judge from the short notices of him in the letters of that day, the humble Friar Preacher was much admired and deeply loved by both the Maryland clergy and people. From the same source we learn that he possessed in an eminent degree the many good qualities which seem to have run in the Fenwick blood: he was zealous, self-sacrificing, genial, charitable, given to hard work, devoted to duty. More than once the Father of the American hierarchy, Archbishop Carroll, sought to give the indefatigable missionary relief from his arduous labors. Writing for instance, Nov. 11, 1812, to Rev. John Grassi, S. J., President of Georgetown College, the venerable prelate says: ". . . I am sure that Mr. Espinette is more wanted at St. Thomas's [*i. e.*, than at Georgetown], where poor Mr. Pile can do nothing & Fr. [Father] Jn. Fenwick is overpowered." [13]

In 1813, feeling the weight of his years, worn out by exhaustive labors, and suffering from a painful malady, he sought to be relieved from the missions he had served so well, that he might prepare for the end. From Port Tobacco, Dec. 8, 1813, he writes, to Arch-

[11] EWING, *Pedigrees of the Fenwick, Young and Ewing Families.* The printed Register of the State Department gives the foreign consuls back to only about 1850, too late to find the years that Joseph Fenwick was consul at Bordeaux.

[12] HUGHES, *History of the Society of Jesus in North America*, Documents, Cleveland, 1910, vol. I, Part II, p. 947.

[13] Archbishop Carroll, Baltimore, November 11, 1812, to Rev. John Grassi, Georgetown. *Archives of the Maryland-New York Province of the Jesuit Fathers*, Case 203, B 2.

bishop Carroll: "Most Revd. Sir.—I have been long thinking of writing to you about retiring, which I mentioned to you before. Hearing of the intended journey of the Revd. Mr. E. Fenwick, I waited his arrival. I have conversed with him, and think best to consult my superior, whether he would wish me to come to Kentucky or not. I now write to him, and shall leave myself in his hands. In the meantime I put my hopes in you, that you will grant me the place of retirement you mentioned to me, or any other more eligible. I wish now to give up immediately, or as soon as possible, as I find myself overpowered with hardships and difficulties, and wish to prepare myself for death. I am with the most profound respect, Revd. Sir, your most obedient humble Servant, John Fenwick." [14]

The replies of the venerable ordinary of Baltimore and the Very Rev. Samuel T. Wilson, provincial of the Dominicans in Kentucky, to the petition of our missionary no longer exist. But, if we may judge from events, they both counselled him to remain in active service as long as he was capable of doing good for souls. Possibly the eminent Jesuit and the learned Dominican were led so to advise Father John because of the great scarcity of priests; and because, although disease had laid firm hold on him, continual journeys in the open air to attend his various missions, as will be seen, still gave him a sturdy appearance.

Obedient to his superiors, our first Friar Preacher remained at his post. But we soon find the kindly Doctor Carroll, seeking doubtless to lighten the poor man's burden, assigning him to another mission. In a letter of date, June 21, 1814, to Rev. Enoch Fenwick, a cousin of the missionary, the Archbishop writes: "Fr. John Fenwick goes to assist Mr. Monally [? Monely]; but tho' the necessity of his immediate departure was urged upon his, yet, I fear that he will yet delay. Mr. Malon [? Malou] goes to Newtown; but who will

[14] John Fenwick, Port Tobacco, December 8, 1813, to Archbishop Carroll, Baltimore. *Archdiocesan Archives of Baltimore*, Case 3, R 13:—The Rev. E. Fenwick mentioned in this letter was Father Edward Dominic Fenwick, his nephew, who, as will be seen later, established the Dominicans in the United States. Father John's superior in Kentucky, was the Rev. Samuel T. Wilson, who had succeeded Rev. E. D. Fenwick as head of his Order in the country. There is a tradition in the eastern province of Friars Preachers in the United States to the effect that, when the province was founded in Kentucky in 1806, Father John Fenwick was left in the East at the request of Archbishop Carroll. This letter shows clearly that the tradition is correct.

occupy the place of Fr. John at S. Thomas's, is not ascertained; nor how any one will be obtained for Deer Creek. . . ." [14] From the fact, however, that Father Fenwick died at St. Thomas's eighteen months later, it would seem either that this disposition was not put into effect, or that he was soon returned to his old field of labor,—possibly at the solicitation of his congregation by whom he was so much loved.

Prior to this, as will be seen from the following quotation, the archbishop had granted the zealous missioner a vacation for his health's sake. ". . . Rev. Father John Fenwick [writes Father Espinette, S. J., Feb. 20, 1814] is away. He said that probably he would not return for two months. He said also that he was taking this journey in part to put in his claim for the allowance for the invalid clergy (pour demander les invalides), because of his age and infirmities. In truth the poor man suffers terribly from hemorrhoids. His numerous congregation, desirous of retaining him, is deeply afflicted over his departure. I suppose your Reverence [le Révérendissime] will send some one to attend these people. As for myself, I have enough to do; and Father Cary is anxious to know what arrangements will be made in this matter. . . ." [16]

Father John Fenwick, as is evident from the letters quoted in this article, had one of the most trying and extensive missions in the state of Maryland. In his sacerdotal visitations of his people he was obliged to make long and frequent journeys on horseback, at that time the usual mode of travel. Together with the other documents used in the present sketch, a brief description of the life of a priest in Maryland at that period, which we find in a letter of the Rev. Edward D. Fenwick, O. P., temporarily engaged on the missions of Prince George County, in 1805 and 1806, will give the reader a good idea of the labors, hardships and sufferings of our self-sacrificing missionary. ". . . The distress of the Catholics in this country, particularly in Kentucky, is beyond description. The scarcity of priests, the numerous and dispersed congregations, their

[15] Archbishop Carroll, Washington, June 21, 1814, to Rev. E. Fenwick, Baltimore. *Archives of the Maryland-New York Province of the Jesuit Fathers*, Case 204, P. 20.

[16] Rev. P. Espinette, Port Tobacco, February 20, 1814, to Rev. John Grassi, Georgetown. *Archives of the Maryland-New York Province of the Jesuit Fathers*, Case 204, R. 14.

desolation and pressing solicitations for spiritual succor should move stones, if possible, to compassion. Scarcely a missioner in Maryland who has not two, three and four congregations to serve, which are 10, 15, and 20 miles distant one from the other. Many priests have 40, 50, nay some 100 miles and more to ride in visiting their congregations. My rides are from 40 to 50 miles to visit the whole of my congregation, which lays tolerably compact together and is a well regulated, pious people." [17]

But the hard working Friar Preacher was now near the end of his labors. The exact day of his death we have not been able to learn; but the last item of his accounts with Saint Thomas', which extend from December, 1804, to August 21, 1815, is for his coffin.[18] As in those days of greater simplicity than ours and when modern methods for the preservation of bodies were unknown, the dead were buried at once, particularly in country places, the date of this item shows that our first native Dominican priest died either on the twenty or twenty-first day of August of 1815. In further marked contrast with the modern luxurious fashion of honoring our dead, we note that good Father Fenwick's coffin cost the modest sum of six dollars and ninety-one cents.

On hearing of Father Fenwick's death, Archbishop Carroll wrote on August 25, 1815, to Rev. John Grassi, president of Georgetown College: ". . . Mr. Vespre returned yesterday with your favor, which repeats the report of good Fr. John Fenwick's unexpected death. Tho' this report may be premature, yet there is much reason for apprehension of its truth, for the positive manner in which Mr. Pye's letter is written. The extent of his missions has been contracted since Rev. Mr. Brooke has resumed the ministry; but yet it will be very difficult to replace his loss. . . ." [19] Surely this letter shows a deep affection for the dead missionary and a keen appreciation of his worth, an encomium greater than which a faithful priest could scarcely desire from his superior. And a little later, the Rev. John B. Cary of Saint Thomas', in a letter to the archbishop, speaks in a similar strain. "The unexpected and almost

[17] Rev. E. D. Fenwick, Piscataway, Md., August 1, 1805, to Rev. R. Concanen, Rome. *Archives of Dominican Master General*, Rome, XIII, 731.

[18] *Archives of Maryland-New York Province.* Account of St. Thomas'.

[19] Archbishop Carroll, Baltimore, August 25, 1815, to Rev. John Grassi, Georgetown. *Archdiocesan Archives*, Baltimore, Case 2, J. 4.

sudden death of our honored & esteemed dwelling companion, the Revd. Mr. John Fenwick, has undoubtedly much surprised and afflicted your Lordship, as it did all those who were acquainted with that amiable missionary, & knew the strength and habitual state of his constitution and health. . . ." [20]

At the time of his death Father Fenwick was about fifty-seven years of age. Of these eight and thirty had been spent in religion, more than thirty in the priesthood, and some fifteen on the missions of Maryland. But, perhaps, even more than in his own missionary labors, the claims of our first native Friar Preacher to the gratitude of the American Church lie in his having been the occasion at least of another native son of Maryland, his nephew, entering the Order. This was the Rev. Edward Dominic Fenwick, of whom mention has been made in this article, and who in 1806 established the Order of Saint Dominic in the United States, did so much for the Church in Kentucky, and became the apostle of Ohio, and in 1822, the first bishop of Cincinnati.[21]

It would seem, indeed that Father John Fenwick persuaded Archbishop Carroll to invite the English Dominicans to come to the American Missions, and that his labor and influence were largely instrumental in predisposing that venerable prelate to the hearty approval he gave to Rev. Edward D. Fenwick's proposal to establish

[20] Rev. B. Cary, St. Thomas's, Port Tobacco, September 11, 1815. *Archdiocesan Archives*, Baltimore, Case 2, J. 4.

[21] For the establishment of the first province of Friars Preacher in the United States, and glimpses at the early labors of the Dominicans and Bishop Fenwick in Ohio and Kentucky, whose history has yet to be written, see: *Annales de la Propagation de la Foi*, Lyons, vol. I (1842), no. 11, pp. 24-44, article, *Mission Kentucky;* vol. II, pp. 39-50, article, *Œuvre de la Propagation*, and pp. 82-138, article, *Mission de l'Ohio;* vol. III (1828), pp. 273-349, article, *Mission de l'Ohio;* vol. IV (1830), pp. 465-550, article, *Mission du Michigan;* vol. VI (1833), pp. 133-210, article, *Missions de l'Ohio et du Michigan;* vol. VII (1834), pp. 77-98, article, *Mission du Kentucky;* vol. VIII (1835), pp. 287-312, article, *Mission du Michigan*, and pp. 333-340, article, *Mission de l'Ohio*:—RICHARD H. CLARKE, *op. cit.*, pp. 328-351; HAMMER, *Eduard Dominik Fenwick, der Apostel von Ohio*, Freiburg, 1890; SPALDING, *op. cit.*, pp. 149-161, and *Life of Bishop Flaget*, Louisville, pp. 95-96, and 216-231; VOLZ, *A Century's Record;* WEBB, *Centenary of Catholicity in Kentucky*, Louisville, 1884, pp. 200-212; *Catholic Almanac*, 1848, pp. 58-82, article, *Biographical Sketch of the Right Rev. Edward Fenwick, first Bishop of Cincinnati; The United States Catholic Magazine*, 1847, vol. VI, pp. 24-30, 93-100, and 260-266, articles, *The Catholic Church in Ohio; Dominican Year Book*, 1913, already cited, pp. 74-104.

his Order in the United States. Writing, Nov. 21, 1806, to the Rev. Doctor Richard L. Concanen, later the first ordinary of our greatest American metropolis, in regard to the four new episcopal sees which he wished to establish in Boston, New York, Philadelphia, and Kentucky, Carroll takes occasion to say: ". . . In this is enclosed a letter from your worthy Brother, Fr. Edward Dom. Fenwick, who with three of his Order have begun their establishment in Kentucky, and enjoy much of the good will of the Catholics of that country. I had long encouraged their emigration from England, which offered no flattering prospects for the extension of their Order; and so long ago as 1802, I had urged Mr. Short, then the Provincial of it in England, to embrace a fine opportunity which offered of obtaining a most advantageous settlement in the United States. But it seems that Mr. Short was too infirm and advanced in years to engage in new undertakings." [22]

In 1804, when negotiations were under way between Rome and the Rev. Edward Dominic Fenwick for the establishment of the Dominican Order in the United States, the latter expected that Father John Fenwick, the subject of this article, would join in the American enterprise. In one of his letters to Doctor Concanen on the subject, the founder of the American Province of Saint Joseph speaks of Father John as "my uncle John Fenwick, a worthy confrere and missioner" in America. In another he says ". . . Father John Fenwick, my uncle, of our Order is in Maryland, and will I suppose joyfully join me. . . ." [23] Such, too, it seems, was the wish of the uncle. But the course of events changed this plan.

The Rev. Edward Fenwick had expected to establish in his native state an institution on the plan of that at Bornhem, Belgium, which he hoped to see grow into a center of both educational and missionary effort through the land. But on his arrival in America, he found that Archbishop Carroll, in response to the appeals of the Catholics of Kentucky for priests, had promised to send the Dominicans to them. The good Friar Preacher, though disappointed, was too zealous a clergyman to neglect an opportunity for saving souls, and a religious too well trained in obedience not to submit to the wishes

[22] Archbishop Carroll, Baltimore, November 21, 1806, to Rev. R. L. Concanen, Rome. *Archives of the Dominican Master General*, Tome XIII, 731.

[23] Dominic Fenwick, Carshalton, April 14, and London, September 1, 1804, to Rev. R. L. Concanen, Rome. *Archives of Dominican Master General*, Rome.

of his superior. In this way the first center of Dominican activities in the United States was located in what was at that time the Far West, instead of in the East, as was the original design.[24] But at the solicitation of Archbishop Carroll, Father John Fenwick, instead of joining the founders of the new province on the missions of Kentucky, was left to continue his labors until his death in those of Maryland, where he had won the unreserved admiration of his metropolitan, his fellow priests and the Catholic body at large.

The Fenwicks of Maryland, as Davis tells us in his celebrated work, *The Day-Star of American Freedom* (pp. 217-219), have deserved well of both Church and State. It is, indeed, passing strange that while the Fenwicks of England, who in days of trial and persecution clung as a rule so tenaciously to the faith, have, as we have been told, all or nearly all abandoned it since the dawn of a better period, the descendants of Cuthbert Fenwick in America have remained most loyal to the Catholic Church. In Maryland they continue to be Catholic today. In Kentucky, where a number of them went late in the eighteenth and early in the nineteenth century, they were among the best Catholics there. The same is true, we are told, of those who sought their worldly fortunes in Missouri and in the South. The writer, at least, has never heard of a person with the patronymic of Fenwick and claiming descent from the early lawgiver of Maryland, who was not of the Catholic faith.

If we start with the subject of this paper, we find many of the Catholic lawgiver's descendants devoting themselves to the service of the Church. Besides Father John, the first bishop of Cincinnati, Rev. N. D. Young, as has been seen, and Rev. Nicholas Raymond Young belonged to the Order of Saint Dominic. Several also were members of the Society of Jesus. Of these we recall offhand the Right Rev. B. J. Fenwick, the second bishop of Boston, Rev. Enoch and George Fenwick, and Rev. Benjamin Young. Many of the gentler sex, we are told, have belonged to various sisterhoods in different parts of this country. The Rev. Charles Fenwick, S. J., Georgetown University, is one of the last of the race to be raised to the priesthood.

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[24] *Dominican Year Book*, 1913, pp. 74 ff.

THE FIRST ECCLESIASTICAL SYNOD OF CALIFORNIA

(MARCH 19-23, 1852)

The west coast of North America became known to the world quite early in the sixteenth century, through Hernando Cortés. With three ships and accompanied by several Franciscan friars, Cortés landed at what is now La Paz, on the southeastern shore of Lower California, and organized a short-lived colony in the place.[1] It is very probable that the conqueror of Mexico was the first to give the name which is still a subject of dispute among philologists.[2] Captain Francisco de Ulloa, Cortés's lieutenant, in 1539 rounded Cape San Lucas, and sailed up the western coast of the peninsula as far as thirty degrees latitude.

Thereafter numerous navigators sailed up the Pacific Coast, even as far as sixty degrees latitude to what is now called Prince William Sound. This latter point was reached in 1779. As all these navigators acted under orders from the Spanish Government, Spain claimed the whole territory by right of discovery until 1794, when she ceded to Great Britain all parts north of the present State of California.

All the regions mentioned were occupied by roving Indians.[3] The first white settlements grew from the military garrisons planted there for the protection of the missions which had been established in Lower California by the Jesuits and Dominicans, and in Upper California, by the Franciscans.[4] A few towns, such as Los Angeles

[1] This was (according to the document quoted in WINSOR), May 3, 1535. The original map made by Cortés is in the *Archivio General de las Indias*, at Seville. Cf. WINSOR, *Narrative and Critical History of America*, vol. II, p. 442-3, New York, 1886. Cf. DIAZ, *Verdadera Historia de la Conquista de la Nueva España*, cap. 200, Madrid, 1632. Cf. TELLO, *Cronica de la Provincia de Xalisco*, Libro ii, Guadalajara, 1891.

[2] For a discussion of the various explanations of the name, cf. WINSOR, *op. cit.*, p. 443, note 1.

[3] POWELL, *The Linguistic Families, Seventh Ann. Rept.*, Bur. Eth., p. 121; BANCROFT, *Native Races*, vol. I, chap. IV, pp. 322-5.

[4] For a complete *List of Monks and Priests* who came to the country within the present limits of the United States during the fifty years which succeeded its discovery, "so far as ascertainable," cf. LOWERY, *Spanish Settlements*, vol. I, pp. 478-480; ENGELHARDT, *The Missions and Missionaries of California*, vol. I, p. 19 ss. San Francisco, 1908.

and San José, were founded by colonists from Mexico. In 1846, when the United States took possession of Upper California, the white population, including English and American immigrants, hardly numbered more than five thousand souls, who, like the Indians, were attended by the Franciscans.

A Bishop was appointed in the person of Rt. Rev. Francisco Garcia Diego y Moreno, O. F. M.[5] Early in 1842, he arrived in California, but succumbed to the hardships and difficulties about four years afterwards. The chief result of his activity was a little seminary which produced six Mexican secular priests (the first in the history of the Northwest Coast), who were all ordained by the Bishop some time before he went to his reward, on April 30th, 1846.

It was during the vacancy, Very Rev. José Maria González Rúbio, O. F. M., being Administrator of the diocese, that gold was discovered in California. The many thousands who poured into the territory as a consequence, after January, 1848, brought on a radical change in every aspect of life in California. A considerable number of the immigrants, who came from almost every quarter of the globe, especially from the "States," were Catholics. To provide for their spiritual wants was a problem which taxed to the utmost the ingenuity as well as the means of the venerable Administrator. The six Franciscans, who had survived the confiscation of their missions and the dispersion of the neophytes by the Californians of

[5] Bishop García Diego y Moreno, "Bishop of Both Californias," ("Obispo de Ambas Californias"), as he signed himself, was born at Lagos, in the State of Jalisco, Mexico, September 17, 1785, studied at Guadalajara, entered the Franciscan Order at Guadalupe, Zacatecas, in 1803, and was ordained priest in 1808. In 1832 Fr. Diego was appointed Commissary Prefect for the Indian missions of northern California, and arrived there with nine companions early in 1833. While active at his mission of Santa Clara, the California Assembly, with the approval of Governor Figueroa, August 9, 1834, passed the decree confiscating the twenty-one missions. In Mexico the Pious Fund, which supported the missionaries, had already been seized. The result was that the missions were ruined and the neophytes dispersed. In order to obtain redress for all the evils, Fr. Diego late in 1835 returned to Mexico. In the following year, at the request of the Mexican Government, Upper and Lower California were formed into a diocese, and Fr. Diego nominated first bishop. Pope Gregory XVI, on April 27, 1840, approved the nomination, and named San Diego as the residence of the bishop. Having been consecrated on October 4th, 1840, Bishop Diego reached his destination in December, 1841, but, finding the place unsuited, he took up his residence at Mission Santa Barbara early in 1842, as previously stated.

Mexican extraction, and the five Mexican priests, who were unacquainted with the language of the newcomers, barely sufficed for the Spanish-speaking population. Eventually the energetic Administrator secured two Jesuits from Oregon, several Picpus Fathers from France and the Sandwich Islands,[6] and a few priests from other religious orders. Apostolic zeal had also moved a number of secular priests of various nationalities to volunteer for the new field, where they rightly surmised the harvest must be plentiful but the laborers few. They received a hearty welcome from the Administrator, and were assigned immediately to places where they were most needed.

The Holy See very soon comprehended the situation in California, and therefore hastened to provide a successor to the first Bishop in the person of the Right Rev. Joseph Sadoc Alemany, O. P.,[7] who until then had been provincial of the Dominicans in Ohio, Kentucky and Tennessee. He had been named Bishop of Monterey, California, by Pius IX on May 31st, 1850, and consecrated at Rome, June 30th. Bishop Alemany reached his diocese in December of the same year. On his way through the Eastern States he succeeded in enlisting several Sisterhoods for the work in California. The first of these, the Sisters of St. Dominic and the Sisters of Notre Dame, began their activity early in 1851, the former at Monterey, the latter at San José.

Bishop Alemany examined and studied the conditions in his vast diocese for more than a year, and then concluded to assemble the

[6] It is interesting to note in passing that it was the Fathers of the Sacred Heart of Jesus and Mary, familiarly called the Picpus Fathers, who had the imperishable honor of having sent Father Damien, one of their members, to Molakai, in 1873.

[7] Archbishop Alemany, was born in 1814, at Vich, a little town in the Catalonian district of Spain. He entered the Dominicans at the age of 15, and was ordained in 1837. Shortly after his ordination, he was made assistant rector of Santa Maria Sopra Minerva, the old Dominican Church, in Rome, and in 1841, he left Rome for the Dominican missions in Kentucky and Tennessee. In 1847, he became Provincial of the Province of St. Joseph, Bishop Edward Fenwick's creation, and while on a visit to Rome, at a general Chapter of the Order, was appointed Bishop of Monterey and consecrated, June 30, 1850. He is without doubt one of the noblest figures in the Catholicity of the West. Shortly after the Third Plenary Council of Baltimore, he resigned his See, and returned to the house of his Order in Spain, where he died. Reuss, *Biographical Cyclopedia of the Catholic Hierarchy of the United States* (1784-1898), gives the date of his death as April 14, 1888, at Valencia, Spain.

clergy, both secular and regular, at San Francisco for consultation. All details of this meeting are lacking. In fact, nothing has been discovered in either the archives of the archdiocese, or in those of the Los Angeles diocese, to show that such a conference took place, save the following short note from the hand of Bishop Alemany in the *Libro Borrador:* "March 20. (1852) All the priests of the diocese assembled in diocesan Synod concur with me in urging the U. S. Land Commission to confirm to me the Mission property."

The *Libro Borrador,* or blotter, contains copies of all the official letters issued by the first Bishop and subsequently by the Administration down to September, 1850. Thereafter Bishop Alemany utilized the volume, which is now in the Archbishop's Archives, as a kind of Journal in which he occasionally entered occurrences of note.

Nor is any reference to the Synod found in other sources which would naturally be supposed to touch the subject, such as the *History of the Catholic Church in California,* published in 1872, by the late Rev. William Gleeson, M. A.: the *Acta et Decreta Concilii Provincialis Sancti Francisci Primi,* held from April 26th to May 3rd, 1874; the articles in the *Catholic Encyclopedia* on Archbishop Alemany and on the Archdiocese of San Francisco. It would seem that less than twenty years afterwards all recollection of the Synod of 1852 had been lost. Hence the facts published here for the first time will be news even to Californians.

Search for other historical material many years ago produced conclusive proof and some details of the existence of this Synod, where it was not expected: the United States Land Office at San Francisco. In accordance with the resolution of the clergy, Bishop Alemany brought suit for the recovery of the Mission property, so far as it was regarded Church property under Spanish as well as Mexican laws, which the last Mexican governor, Pio Pico, had inventoried and sold over the heads of the missionaries. The United States Land Office pronounced judgment in favor of the Bishop.

In this litigation—Land Case No. 609, José Sadoc Alemany *versus* The United States—various witnesses, priests and laymen, were summoned to testify. Two of them, Fr. Commissary-Prefect José Joaquín Jiméno, O. F. M., and Fr. Francisco Sánchez, O. F. M., both of Santa Barbara, in their depositions mentioned the Conference or Synod of San Francisco. Fr. Jiméno, on April 20th, 1854, testified: "I was present at a Conference of the Catholic Clergy of

California in 1852, which assembled on March 19th, at San Francisco. There were present about twenty-two priests representing all the missions and churches of Upper California. A resolution was adopted requesting and empowering the Bishop to apply to the Government for the Church lands throughout the State." The statement that about twenty-two priests attended the Conference is doubtless correct, as the diocese then contained about thirty-five secular and regular priests in charge of thirty-two parishes and stations from San Diego to Marysville.

On the same day, Fr. Francisco Sánchez corroborated Fr. Jiméno's evidence, and quoted one of the Decrees, which but for him would have remained unknown. "The Conference of the Catholic Clergy of this diocese," he declared, "in 1852, adopted a resolution to claim from the U. S. Government the churches, sacristies, adjoining buildings, cemeteries, gardens, orchards and vineyards as the property of the Church, and one section of land at each mission for the Church, and one league of land at each mission for the care of the Indians. The following was the resolution, which is in Latin:

"Quaestio Quarta. *De Bonis Ecclesiasticis.* Propositio Unica. Approbatur unanimiter Reverendissimum Episcopum petere in Suo et in Cleri nomine a Gubernio Americano ecclesias, cemeteria, domos et hortos Missionum, tamquam bona ecclesiastica et ad Ecclesiam pertinentia, cum una sectione terrae in unaquaque Missione pro Ecclesia, et una leuca pro Indis."

Fr. Sánchez at some length gives the reasons for the demand, which, being immaterial for our purpose, need not be quoted here.

The First Synod or Conference opened, therefore, at San Francisco on the Feast of St. Joseph, Friday, March 19th, and closed on Tuesday, March 23rd, 1852. The sessions were probably held at St. Francis Church, Vallejo Street. Who the priests were that attended, besides Fr. González, O. F. M., and the two Fathers named, it is impossible to say. Perhaps the publication of these few facts may elicit information now hidden in some diary or private collection.

The Decrees herewith produced are from a copy certified to by Bishop Alemany, and preserved in the rich collection of Spanish manuscripts at the Mission of Santa Barbara, California. It will be observed that they do not include the "Propositio Unica," quoted by Fr. Sánchez. That was a matter which had to be settled by the

U. S. Courts, and needed no action on the part of the Roman authorities. Furthermore, it will be observed that Bishop Alemany, when he certified to the copy, November 18th, 1854, had already been appointed Archbishop of San Francisco; yet he signs, as was his custom during the time, *Episcopus Electus,* for the reason that he had not yet received the Pallium. All else is clear enough. The Decrees of themselves reveal what especially and principally worried the Bishop and his clergy at the time: *Clerical Subsistence* and *Mixed Marriages.*

"Resolutiones datae a S. S. Congregatione S. Officii super sequentibus Dubiis Propositis a R. P. D. Episcopo Josepho Alemany.

"Actus Collationis Ecclesiasticae die decima nona, vigesima, vigesima prima, vigesima secunda et vigesima tertia Mensis Martii habita in Urbe S. Francisci, A. D. millesimo octingentesimo quinquagesimo secundo, Praesidente Rmo. Illmo D. D. Josepho Alemany Episcopo Montisregis, Vice-Praesidente Admodum Rvdo. Patre Gonzalez, Vicario Generali. Sequentes Resolutiones adoptatae fuerunt:

Primae Quaestiones.

De Decimis.

1a. Propositio.

"Expedit in hac dioecesi eximere fideles ab obligatione solvendi decimas materiales, seu fructum, et substituere conditiones ad congruam sustentationem parochorum, et conservationem cultus.

2a. Propositio.

"Expedit obligare fideles ad dandam, loco decimarum, quintam partem contributionis a Gubernio Civili assignatae.

3a. Propositio.

"Expedit, unumquemque Pastorem rationem reddere Episcopo, ita ut Episcopus disponat de summa ad suum arbitrium pro uniuscujusque Pastoris sustentationem, et aliis Cultus necessitatibus.

Propositio Unica.

"Expedit exhortare fideles ad solvendas decimas, quas hucusque debuerunt, taliter tamen, ut ab Episcopo condonetur obligatio, et possint admitti ad Sacramenta, si poeniteant, aut videantur bona fide. Si quid solverint debitores isti, una quarta pars dabitur Episcopo;

ex aliis tribus partibus dimidium erit pro Pastore, alterum dimidium pro Ecclesia.

De Matrimoniis Clandestinis.

1a. Propositio.

" Concilium Tridentinum habetur ut receptum in hac Dioecesi.

2a. Propositio.

" Matrimonia Clandestina inter Catholicos et Acatholicos non sunt valida. Item dicendum est de Matrimoniis Clandestinis inter Catholicos.

3a. Propositio.

" Expedit a Summo Pontifice petere, ut extendat ad hanc dioecesim privilegium concessum Belgiae, et Canadae, scilicet ut Matrimonia Clandestina inter Catholicos et Acatholicos in hac Dioecesi sint valida.

Feria IV, die 6 Augusti 1854.

"In Congregatione Generali S. Romanae et Universalis Inquisitionis habita in Conventu S. Mariae supra Minervam coram Emis. et Rmis. D. D. S. R. E. Cardinalibus contra haereticam pravitatem Generalibus Inquisitoribus propositis suprascriptis dubiis praehabito voto D. D. Consultorum, Fidem Emi. D. D. rescripserunt.

Quoad Decimas:

" Ad exposita dubia supplicandum SSmo. pro gratia subrogandi decimis alios reditus ab Episcopo pro prudentia taxandos, retento tamen titulo decimarum, attentis locorum circumstantiis, caute tamen, et ex subrogatione aliorum reditum loco decimarum provideatur congruae Pastorum sustentationi et Cultus conservationi.

" Implorata insuper facultate componendi juxta vires decimas non solutas pro vere poenitentibus, ut ad Sacramenta admitti possint.

" Quoad erogationem compositionem Episcopus provideat aequa distributione servata. Insuper provideat pro sui prudentia, et arbitrio, ut rationem reddant Pastores de redditibus.

Quoad Matrimonia Mixta.

" Iidem Emi. rescripserunt supplicandum SSmo. pro extensione Instructionis Benedictinae in forma, et terminis concessionis pro Hollandia.

"Consulat tamen Ipse R. P. D. Episcopus Bened. XIV in opere *de Synodo Dioecesana* lib. vi. cap. vi. paragr. 13.

"Eadem Die ac Feria Ssmus. D. N. Pius, Divina Providentia PP. IX, in solita Audientia R. P. D. Assessori S. Officii impertita, audita relatione, benigne annuit pro gratia, ut supra, et resolutionem ab Eminentissimis captam approbavit.

Angelus Argenti S. Romanae et Unlis. Inq. Notarius.
(*Loco Sigilli.*)

Conformat cum originali,
S. Francisci, Nov. 18, 1854.
Fr. Jos. S. Alemany, Ep. El. S. Fr. Cal."
(*Loco Sigilli*)

Although strange enough, in the *Acta et Decreta Concilii Provincialis Sancti Francisi Primi* no allusion is made to either the Synod or Decrees of 1854, the Decrees are referred to in the *Appendix ad Synodum Secundam Diocesanam,* held at Los Angeles in April, 1869.

No. 1 reads as follows: "Quoad Decimas: Ex literis Eminentissimi Cardinalis Barnabo, Sacrae Congr. de Prop. Fide Praefecti, sub die 16 Septembris anni 1862, nobis declaratum fuit: 'De Decimis vero velim animadvertas ecclesiasticas Sanctiones non pati ut jus Decimarum tollatur. Neque enim Te latere potest Innocentium III, Cap. Tua, Tit. 30, de Decimis affirmasse *Decimas divina constitutione deberi:* et plures Romanos Pontifices sua auctoritate vehementer obstitisse quominus tum in Regno Poloniae, tum alibi Decimae abolerentur. Solummodo pro rationum gravitate Apostolica Sedes quandoque indulgentiam adhibuit in solutione Decimarum substitui pro Cleri sustentatione, et pro Cultus decore. Atque hanc esse Ecclesiae mentem colligere poteris *ex ipso Responso S. C. Supremae Inquisitionis dato die* 16 *Augusti,* 1854, *petitioni exhibitae a R. P. D. Alemany, qui eo tempore Sedem Montereyensem tenebat.* Quod etsi notum Tibi esse puto, tamen cum valde ad rem faciat, exemplar transmitto, quo et dubia proposita et resolutiones continentur.'"

Allusion is again found in No. 2, of the same Appendix.

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Old Mission, Santa Barbara, Cal.

COLUMBUS AND THE SANTA HERMANDAD IN 1492

The series of useful volumes called "Makers of America," and prepared by scholarly pens, appropriately begins with *Christopher Columbus, His Life and His Work* by Charles Kendall Adams, at one time President of Cornell University. One would not interrupt the repose of a book written three and twenty years ago were it not that it has assisted, and by reason of its presence in libraries still assists in giving currency to a number of strange notions concerning the Discoverer of America.

"The reader," says President Adams, "will not go far in the perusal of this volume without perceiving that I have endeavored to emancipate myself from the thraldom of that uncritical admiration in which it has been the fashion to hold the Discoverer, ever since Washington Irving threw over the subject the romantic and bewitching charm of his literary skill." [1]

That the author has succeeded in freeing himself from many of the older conclusions will appear. It is not less evident that he has contrived to liberate himself from certain important canons of modern historical criticism. With all its advantages the spirit of contemporary scholarship has led more than one explorer into some Serbonian bog. It is well known that an intention of translating Navarrete led Irving to write his celebrated biography of Columbus. Dr. Adams, too, speaks of his constant use of the *Colección*. In a word, they were nursed upon the self-same hill.

The author does not mean to linger on the legends, but speedily to pass on into the realms of history. At the outset he asserts, p. 9, that Columbus "had considerable maritime experience of a very turbulent nature," and, he adds, "it is certain that he joined several of the expeditions of the celebrated corsairs bearing the same family name of Columbus." Eulogists, we are told, have hesitated to write the ugly word, but believing himself sustained by the state papers of the time, Dr. Adams, under the influence of the new wine, quotes the phrase "the pirate Columbus," to identify an adventurer of mature years, and states that to a younger man of the same name

[1] Preface, p. viii.

the archives allude in terms no more complimentary. Stripped of its verbiage the assertion of Mr. Adams is that in youth the Discoverer of America was a pirate. In passing we may pause to examine the accusation.

The vanity of Ferdinand Columbus appears to have been deeply wounded by a remark of Bishop Agostino Giustiano in his *Polyglot Psalter*, published at Genoa in 1516. In a note placed opposite one of the psalms this learned ecclesiastic says that the great Discoverer was *ortus vilibus parentibus;* that is, sprung from common parents. The Bishop, himself a native of Genoa, was a scholar of amazing industry and of remarkable linguistic attainments. His statement was in harmony with manuscript books then existing, and, no doubt, with popular knowledge concerning the family of Columbus. This reflection upon his ancestors led Ferdinand in writing a life of his father to attempt the construction of a family tree. In it he claimed kinship with certain distinguished seamen and with one of them sought to associate his father in a desperate sea-fight. This loyalty, indeed, is commendable, but alas for filial piety, the Columbus Junior alluded to was not a Genoese, a Ligurian or an Italian but a subject of Charles VIII, of France, and a member of a family in no way connected with Christopher Columbus or his ancestors. In the year 1485, when the famous fight occurred, the future Discoverer, dreaming on things to come, was concluding his long residence in Portugal and preparing to take his departure for Spain. The escape from fire and flood, which Ferdinand ascribes to his illustrious parent, would make a striking introduction to a romance, and the picture of the spent swimmer supporting himself with a friendly oar is almost Miltonic, but it is not history. Indeed, in our judgment the *Historia* of Ferdinand has contributed not a little to obscure the career of his father. It is proper to notice the fact that Dr. Adams has some doubt as to either the knowledge or the credibility of Ferdinand. Yet, as we shall see, he likes to believe the invention. The reader of English will find a sufficient discussion of this subject in Thacher, who names the documents and quotes from them.[2]

Not more substantial is the implication that Columbus was a man-hunter. President Adams writes: "During the fifteenth cen-

[2] *Columbus*, I, pp. 189-229.

tury the Portuguese were engaged in the slave-trade on the coast of Africa; and we are told that Columbus sailed several times with them to the coast of Guinea as if he had been one of them." [3]

It is quite true that the disciples of Prince Henry had long been interested in the exploration and the civilization of the western coast of Africa and that oftentimes they forgot their ultimate object, the discovery of a route to India, in order to engage in the guilty traffic. But the slave-trade, which some writers consider the economic basis of those voyages, was no more than an incident in a lofty purpose. The motives of the Prince and of many of his countrymen are fully examined by Major.[4] Numbers of blacks from the tropics were forcibly carried to Portugal, instructed in the elements of Christianity, and returned to do missionary work among their friends. Slavery was not then what it afterward became. No human eye foresaw the mighty merchandise in negroes or the woes that the years were to bring forth. It is fancy rather than history to picture Columbus pursuing fugitive Africans or in an outbreak holding them under the hatches.

His obligations to Icelandic tradition concerning a western world may be briefly dismissed. First, there is no satisfactory evidence that he voyaged in Iceland's distant seas. If he had even vaguely heard of Vineland, he would have sailed northwest from Palos or, at any rate, toward the west. As a matter of fact, he sailed far to the south before he finally turned westward. Besides, he made no mention of such knowledge at court when he was pressing his application for the necessary equipment. The shadow of the pirate seems to darken all the tale. A paragraph, p. 14, observes: "He seems to have interlarded his more or less piratical expeditions on sea with the gentle experience of a bookseller and map-maker on the land." As Columbus was not a pirate, this awkward contrast loses all its point.

Still more grave is the accusation to come. It quotes a part of an extant holograph letter of the Admiral, preserved in the archives of the Duke of Veragua, which reads as follows: "I beg of you to take into consideration all I have written, and how I came from afar to serve these princes, *abandoning wife and children, whom for this reason I never afterward saw.*" Commenting upon this "la-

[3] *Christopher Columbus*, p. 11.
[4] R. H. MAJOR, *Prince Henry the Navigator, passim.*

mentable recital," as he styles it, Mr. Adams continues, "Columbus left Portugal, not only in poverty, but under circumstances which made it imprudent for him to return. We are obliged to infer that his wife and children were left in indigence. Neither in the numerous letters of Columbus nor in any of the records of the time is there any allusion to the death of the wife or of the children."

As to the charge of desertion, for that is what it amounts to, it may be said that the *Majorat,* which names Diego for the entail, speaks of *otros vuestros hijos, your other sons.* In brief, the Spanish sovereigns, in April, 1497, knew of two or more sons besides Diego. From whom could their Majesties have obtained this information but from Columbus himself? Again, in a letter dated Friday, December 13, 1504, written to Diego, the Admiral says: "Treat your brother—Ferdinand—as an elder brother should treat the younger. *You have no other brother.*" Evidently the child believed to have been living in Portugal in April, 1497, was known to be dead in 1504. What, if anything, the Discoverer had done for his forsaken wife and child we have no means of knowing. Neither the children nor their descendants, if any there were, figure in the famous lawsuit of later times as claimants for the honors or estates of the Admiral. To one not oppressed with the modern historical spirit the quoted passage furnishes a clue, and there are many other statements from which we might predicate his conduct. In the excerpt given, one may clearly perceive a sign of the Discoverer's affection and there are many other proofs of the existence of this quality. Moreover, it is evident from the manner in which he provides for the descent in his family of his honors and his rights. Even the most distant heirs are not overlooked and we may be reasonably certain that after securing the rights of Diego he would have made provision for his other son by Felipa Moniz Perestrello had such a son been then living and been eligible to assume the titles and estates of his distinguished father. As to his wife it is not conceivable that she was in necessitous circumstances, for she was not sprung from common parents, and from our undoubted knowledge of Columbus it may fairly be assumed that her interests would have been secured if she were still living. Furthermore, it should be remembered that upon his conduct the pen of Columbus has pronounced the sharpest censure. If he had abandoned and neglected his wife, he could hardly have expected for Diego a friendly reception or a

comfortable home from her married sister in Huelva. With this delinquency the Admiral does not charge himself. In another matter he is not sparing.

Piracy, desertion, slave-catching, falsehood, and even a graver crime give the reader of Mr. Adams' volume a notion of the seminaries in which the mind of Columbus was formed for the conception and the execution of his memorable project. Those who have pronounced panegyrics on the Discoverer do not maintain that his life was without blemish, but that he was a human being with human limitations. The most serious charge, his relations with Beatrix Enriquez, he does not attempt to palliate or to deny, but chooses to let it rest in the shade.

In another paragraph, p. 56, President Adams says: "Harrisse has found in the treasury-books memoranda of small amounts of money paid to Columbus from time to time during his stay in the vicinity of the Spanish Court." In vol. II, pp. 8-9, of Navarrete these expenditures are mentioned, and the fact raises a doubt as to whether Dr. Adams was as familiar with the *Colección* as the statement in his Preface would lead one to believe. Indeed, from what he says elsewhere, one is justified in asking whether he examined these entries at all. If he studied them, why did he not go farther? Had he done so, he would have come upon very interesting reading.

An unfamiliar document, also to be found in Navarrete, is the letter ascribed to King John, of Portugal, strongly urging Columbus to come into that kingdom for the benefit of his service. As that communication does not lie on the highways of learning, it may be given in full. Addressed "To Christopher Columbus our special friend in Seville," it is dated March 20, 1488, and reads:

"Christopher Columbus. We Don John, by the grace of God, King of Portugal, and both Algarves; and in Africa of this and that side of the sea, and Lord [*Senhor*] of Guinea send to you many greetings. We saw the letter that you wrote us; and we value very much the good will and affection for our service, that you show in it. And as for your coming here, we certainly believe, from what you say and for other reasons, that your ability and good genius will be very useful unto us; therefore we desire you to come and we will be very much pleased by seeing you; and in respect to you, we will arrange everything so that you may be pleased. And because you might perhaps feel afraid of our judges, because of any obligation, we, by this our letter, give assurance unto you, for your coming, stay,

and return hence, so that you could not be taken, retained, imprisoned, accused, sued nor demanded [questioned] for anything, whether it be civil, criminal, or anywise. And by the same [letter] we instruct our judges accordingly. Therefore we beg and entreat that your coming should be soon; and have no embarrassment whatever in coming: and we will reward and esteem it as a great service to us. Written in Avis the twentieth of March one thousand four hundred eighty-eight.—THE KING."

Commenting upon this document, from which he gives but a brief excerpt, Mr. Adams remarks: "Color is given to the supposition that he [Columbus] was under grave charges of some kind by the fact that King John, when, some years later, writing him to return to Portugal, deemed it necessary to insure him "against arrest on account of any process, civil or criminal, that might be pending against him."[5] Readers familiar with the life of Columbus know that after leaving Italy he dwelt for a time in Lisbon, where he was married; that he is said to have gone thence to Porto Santo, in the Canary Islands, and that, finally, about 1486, he left Portugal in haste. It is almost certain that he engaged in trade in the city of Lisbon, and it is possible that he may have failed. Such, at any rate, is the usual explanation of his sudden departure for Spain, and it may serve to make clear to the careful reader certain hints in the royal letter. Perhaps a still stronger reason was his disgust with the treatment that he had originally received in Portugal. The authenticity of the quoted letter is a controverted point, but its genuineness seems to be well supported.

The letter given above was the reply of King John to a request of Columbus for permission to return to Portugal. The protection seems to have been ample and the invitation urgent. Why, then, did not Columbus at once set out for Lisbon? The Spanish sovereigns appear, as shown by the records, to have bound him to their kingdoms by occasional allowances of money. In fact, he appears to have regarded Spain as his home, for the annals of Seville contain a statement of his having fought gallantly during one of the campaigns against the Moors. Nevertheless, he seems to have chafed under what their Majesties believed to be necessary delay. Early in 1488, when hope was pushed out of his life, the application was made to King John. As we have seen, that monarch's response was

[5] *O. c.*, p. 41.

written March 20, 1488. Precisely when Columbus set out on his return to Portugal we do not know, but a memorandum supposed to be in his own handwriting shows him to have been at Lisbon in December of that year. By the 12th of May, 1489, if not earlier, he was back in Spain. Perhaps the high-astounding terms, which later imperiled his chances with Ferdinand and Isabella, made impossible any arrangement with King John. It is not established with certainty that he returned to Portugal. The entire subject of his search for a princely patron is carefully treated by Mr. Adams. Strange to say, it was by neglecting Navarrete that he has made his principal slip. Alonzo de Quintanilla, the Marchioness of Moya, and Luis de Santangel are properly named as the most influential friends of Columbus during the critical stage of his dreary way to success. Earlier he had found other and no less powerful intercessors.

President Adams dismisses as extremely improbable the legend that Isabella pledged her jewels to meet the cost of the proposed expedition, and he adds, "It was not necessary, for Santangel declared that he was ready to supply the money out of the treasury of Aragon." [6] Like the statements already noticed this does not indicate a constant or even frequent use of the *Colección de los Viajes y Descubrimientos*. Those volumes tell a plain unwrinkled tale which may with advantage be introduced by a few paragraphs from the neglected history of Spain, as told by Hume.

The story of the overthrow of the Spanish kingdoms, as well as the main facts in their re-conquest, is known to nearly all students of history. In this protracted struggle the nobles seized considerable power, but their encroachments were resented by the plain people. This was the situation which in 1295 led thirty-four towns to meet by deputy and to sign a solemn act of brotherhood under the title *Hermandad de Castilla*. The incorporation signified that since the death of Alfonso X pillage and oppression had prevailed in Castile, and that for the defence of the royal authority and the repose of the kingdom the towns formed themselves into a confederacy with a common seal. There was a provision not only for periodical meetings, but for the raising, by joint exertion, of an armed force powerful enough to impose order upon the strongest of the nobility. If a member of the brotherhood suffered wrong, he was fully avenged. If even the king's officers transgressed, they were punished.

[6] *o. c.*, p. 67.

The meetings of this important confederacy, to which scores of other towns soon adhered, were called extraordinary Cortes. They passed not only rules for their own protection but adopted laws which were sent to the sovereigns and were enforced as if they had been royal decrees. The victory of the towns over the aristocracy was not won in a night. The struggle, for a long time doubtful, was marked by extreme bitterness. The nobles brought themselves and their vassals into the jurisdiction of the towns, whose municipal government they captured or corrupted. In this contest the king supported both sides alternately, in order to hold the balance of power, and gained for himself the right of nominating mayors and aldermen. In the course of time, this undermined municipal independence and democratic national representation. In fact, it was one of the conditions which led in Spain to the ultimate establishment of a despotism. By this it is not meant that absolute power was always tyrannically used in that kingdom, but that it became possible so to exercise it.

When Isabella came to the throne, in 1476, the fortunes of the Castilian Crown were at their lowest. The royal revenues had been alienated, the royal justice corrupted or set at defiance, and the royal forces reduced to insignificance. In fact, Isabella's succession was disputed by a niece who was assisted by Portugal and favored by France. Factious nobles wasted or divided the towns. Though, for these reasons, the young Queen looked out upon a cheerless political landscape, it was not wholly a waste. In the first place, the alienations of the revenue were both irregular and unpopular; and in the second, the judicial power wielded by the nobles was a usurpation. As it had been selfishly exercised, and not for the welfare of their class, they were held together by no bond of union. If the Crown could only win them, the towns were rich and powerful. In a word, at the beginning of the reign of Ferdinand and Isabella it was of interest both to town and Crown to establish order. By the joint use of harsh measures they speedily broke the spirit of the nobles. With her own resources Isabella extinguished private war. She razed unlicensed castles in Galicia and stopped the feuds that wasted Andalusía. All these measures were confirmed by the organization of the *Hermandad.*

The problem for the new monarchs, therefore, was to centralize in their own hands the dispersed political power of Castile. In its accomplishment they manifested much wisdom. Before the am-

bition of the nobles had produced anarchy, the strongest institutions as well as the most respectable had been the brotherhoods of the chief cities. These they revived for the purpose of raising a military police of 2,000 horse and a strong body of archers. This force, commanded by the king's brother, was to be supported by the towns, a tax of 18,000 maravedis being imposed upon every hundred householders.

The *Santa Hermandad, Holy Brotherhood,* as the institution was called, had its own courts of justice, whose magistrates were chosen by the confederated cities. They were empowered to decide without appeal all causes sent up by the alcaldes of the towns and villages. Almost immediately the roads were cleared of robbers. Without mercy and without delay the country generally was swept of malefactors. Plundering nobles as well as masters of degenerate military orders were dismayed. This had not been expected from the beautiful young Queen. Petitions and remonstrances alike were vain, for the Holy Brotherhood was more potent than any federation they could form, and Isabella was inflexible. Travelling on horseback with astonishing swiftness she seemed to be everywhere. Scores of sinister castles were levelled to the ground and their knightly owners, who had lived by rapine, fled as from the wrath to come.

As already noticed the *Hermandad* was at first a private association of towns and was suggested by the weakness of the executive. It had been directed against brigands, who infested the highways, against nobles hostile to towns, and sometimes against the Crown itself. By Isabella it was organized as a government institution. Its popular and representative character she wisely preserved. It was not, however, connected with the regular judiciary, but was rather a measure of police, supplementing criminal jurisdiction in country districts. Its chief object was to deal with acts of violence. There was a supreme Junta consisting of delegates from each province. They, and not the Crown, appointed provincial officials to try cases of first instance, and, what is of great interest in our inquiry, *to collect contributions.* Each village had one or more elected magistrates and, as stated, every hundred hearths maintained a mounted archer.

The system described, which brought the Crown into contact with every village in the land, was marvellously efficient. An offender was hunted from parish to parish, fresh relays of archers taking up

the hue and cry. The police possessed a perfect right of search; they could ransack suspected castles and force the gates of towns. When overtaken, the malefactor was haled to the scene of his crime and speedily punished. Minor offenders escaped with mutilation, while those guilty of graver crimes were set against a tree or a wall and shot to death.

As order became established the Hermandad was found to be both expensive and oppressive. In 1498, and the reader should mark the date, the Junta and the superior offices were abolished. It survived simply as an efficient police force, the members still electing minor magistrates and police sergeants. The methods of the Brotherhood were too severe to be completely popular. From Castile the Hermandad passed to Aragon, where it survived until the Cortes of 1510.

The work of the Brotherhood was done. In the language of the poet it had torn the flesh of captains and pecked the eyes of kings. Its achievements were not unconnected with Spanish greatness and Spanish grandeur. As will presently appear, one of its services is destined to be remembered by the most distant posterity. It was the *Santa Hermandad* which, for the sovereigns, financed the expedition that discovered America.

In a little volume entitled *Columbus and his Predecessors* the present writer has examined many of the legends, popular and scientific, concerning the equipment of the fleet of discovery. The remaining paragraphs, therefore, will not be a re-study of well established facts but rather an examination of the part taken in promoting the projects of the Spanish sovereigns by the *Santa Hermandad*. So far as we are aware this was the last memorable act of that ancient society. Its authority to collect contributions always left in its treasury funds with which to do its work. On these the sovereigns sometimes drew.

The preceding sketch has barely suggested the weary years of waiting that were passed by Columbus before he gained Isabella's approval of his project. His next task was to obtain the ships and the men. Around this subject there have grown up legends both grotesque and picturesque. Into their formation there have entered personal, ethnical, religious, and other elements. For example, there is no evidence that Aragon contributed toward the equipment so much as a single maravedi. Yet an historian of that country

claims that in its Treasury he found records proving that it was Ferdinand's kingdom that furnished the money for the expedition. Strange to say, entries visible to him have not, and can not be seen by other eyes. Family pride, too, has so skilfully fashioned an idle story that it has deceived not only historians but the teachers of historians, for Dr. Adams believed in the contributions of the Pinzons. In the essay already mentioned the present writer has examined this subject and it may therefore be suffered to pass without further observation.

In the *second edition* of Navarrete, which was published in 1859, is found, Vol. II, 9, a paragraph that has proved a stumbling-block to not a few beginners in this field of historical research. It reads as follows:

"En otro libro de cuentas de Luis de Santangel y Francisco Pinelo, Tesorero de la Hermandad desde el año 1491 hasta el de 1493, en el finiquito de ellas, se lee la partida siguiente:

"'Vos fueron recibidos é pagados en cuenta un cuento é ciento é cuarenta mil maravedis que distes por nuestro mandado al Obispo de Avila, que agora es Arzobispo de Granada, para el despacho del Almirante D. Cristóbal Colon.'"

This record may be rendered:

"In another book of accounts of Luis de Santangel and Francisco Pinelo, Treasurer of the Brotherhood from the year 1491 to 1493, in the discharge of them, is read the following entry:

"'You have received and paid on account one million and one hundred and forty thousand maravedis, which you gave by our order to the Bishop of Avila, who is now Archbishop of Granada, for the equipment of the Admiral, Don Christopher Columbus.'"

The entry here reproduced is correctly quoted by Navarrete, but in his paragraph introducing it there is an evident error. The expression "*Tesorero de la Hermandad*" (*Treasurer of the Brotherhood*) is a grammatical absurdity, for it is incorrect to speak of Santangel and Pinelo as *Treasurer*. The passage should read, as it does in the first edition of Navarrete, "*Tesoreros de la Hermandad*" (*Treasurers of the Brotherhood*). Las Casas says that Santangel borrowed 1,000,000 maravedis for the Sovereigns, but he fails to indicate the source. The entry quoted supplies this deficiency. Nor is this the only record of the transaction, for immedi-

ately following that given above Navarrete, familiar, it seems, in prefaces, adds another:

"En otro libro de cuentas de Garcia Martinez y Pedro de Montemayor de las composiciones de Bulas del Obispado de Palencia del año de 1484 en adelante, hay la partida siguiente:

"Dió y pagó mas el dicho Alonso de las Cabezas (Tesorero de la Cruzada, en el Obispado de Badajoz) por otro libramiento del dicho Arzobispo de Granada, fecho 5 de Mayo de 92 años, á Luis de Santangel, Escribano de Racion del Rey nuestro Señor, é por él á Alonso de Angulo, por virtud de un poder que del dicho Escribano de Racion mostró, en el cual estaba inserto dicho libramiento, doscientos mil maravedis, en cuento de cuatrocientos mil que en él, en Vasco de Quiroga, le libró el dicho Arzobispo por el dicho libramiento de dos cuentos seiscientos cuarenta mil maravedis que hobo de haber en esta manera: un cuento y quinientos mil maravedis para pagar á D. Isag Abrahan por otro tanto que prestó á sus Altezas para los gastos de la guerra, é el un cuento ciento cuarenta mil maravedis restantes para pagar al dicho Escribano de Racion en cuenta de otro tanto que prestó para la paga de las carabelas que sus Altezas mandaron ir de armada á las Indias, é para pagar à Cristóbal Colon que va en la dicha armada."

"In another book of accounts of Garcia Martinez and Peter of Montemayor constituting Bulls of the Bishopric of Palencia from the year 1484 and onward, there is the following entry:

"Furthermore, the said Alonso de las Cabezas (Treasurer of the Crusades in the Bishopric of Badajoz) gave and paid by another warrant of the said Archbishop of Granada, made on the 5th of May in the year 1492 to Luis de Santangel, Escribano de Racion of the King, our Lord, and through him to Alonso de Angulo, by virtue of an authorization which he exhibited from the said Escribano de Racion, in which was inserted the said warrant, 200,000 maravedis on account of 400,000 paid to Vasco de Quiroga, which the said Archbishop paid by the said warrant of 2,640,000 maravedis which he was to receive in this manner: 1,500,000 maravedis to pay to D. Isag Abrahan for a like sum which he loaned to their Highnesses to carry on the war, and the 1,140,000 maravedis remaining to pay the said Escribano de Racion on account of a like sum which he loaned to pay for the caravels which their Highnesses ordered to go as a fleet to the Indies, and to pay to Christopher Columbus, who goes [went] on the said fleet."

The records quoted, and several others relating to this interesting event, show clearly that Luis de Santangel, acting in a ministerial

capacity, advanced to the Crown a sum of money which, with interest amounting to 140,000 maravedis, was afterward repaid to the Treasurers of the *Santa Hermandad*. In a word, there is not the slightest doubt that seven eighths of the money necessary for the equipment was advanced by the Holy Brotherhood, at that time an institution forming a part of the Spanish government. From what source Columbus derived his share we do not know, and nothing is to be gained by adding to conjecture.

Mr. Adams is not the only considerable historian who has taken a short cut to the completion of his book, for John Fiske, too, who was almost face to face with a frowning fact, did not persevere, and, apparently because of haste, allowed on this subject an ingenious speculation to find a place in his splendid work entitled the *Discovery of America*. There it remains, raising in certain minds a phantom of hope.

CHARLES H. MCCARTHY, PH. D.

MISCELLANY

I.

ANNALS OF THE LEOPOLDINE ASSOCIATION

(Contributed by the Rev. Raymond Payne, S. T. B.)

Among the sources for the study of the ecclesiastical history of the United States the collection of the *Berichte der Leopoldinen-Stiftung im Kaiserthume Oesterreich* holds an important place. This Association which was founded in Vienna in 1829, for the purpose of giving substantial support to the struggling American missions, began in the third year of its existence (1831) the publication of Annual Reports on the condition and progress of religion in the various dioceses of the United States. These reports consist almost entirely of the correspondence sent by our first bishops and missionaries to the officials of the Association. They are invaluable to the American Church historian since they offer a practically untouched source of interesting and reliable data. They form in themselves a fairly complete history of Catholicity in the United States from the beginning of the second quarter of the last century. Little use, however, seems to have been made of them so far.[1] In the American History Seminar at the Catholic University of America the writer was assigned as his special topic the work of the Leopoldine Association in the United States (1829-60). For this purpose he was fortunate enough to secure an almost complete collection of all the *Berichte* which have been published during the period covered by these years.[2] The first fifteen numbers have been examined, and in

[1] Much of the correspondence of the celebrated Indian missionary Baraga is to be found in Rezek, *History of the Dioceses of Sault Ste. Marie and Marquette*, Houghton, Mich., 1906, and Verwyst, *Life and Labors of Rt. Rev. Frederick Baraga*, Milwaukee, 1900. The *Catholic Encyclopedia* (Vol. xvi, p. 52) contains a short article on the Leopoldine Association. De Courcy-Shea, *The Catholic Church in the United States*, New York, 1857; 1879; Shea, *History of the Catholic Church in the United States*, New York, 1890, and O'Gorman, *A History of the Roman Catholic Church in the United States*, New York, 1895, have made such use of the *Berichte* as was necessary for their purpose.

[2] The writer is under great obligation to Rev. A. I. Rezek, LL. D., of Houghton, Mich., for the use of this collection of the *Berichte*. Thirty numbers appeared during the period 1829-60. Numbers xxvi (1854) and xxvii (1855) are missing in Dr. Rezek's collection. Owing to the scarcity of this collection, it was deemed more serviceable to writers to give the original German text in quoting from the *Berichte*.

order to make known to some extent at least the excellence of the material which they offer, the following list of their contents was prepared for the CATHOLIC HISTORICAL REVIEW.

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1. Object of the Leopoldine Association	1-5
2. Rt. Rev. E. Fenwick to Emperor of Austria,[3] Cincinnati, Jan. 15, 1830	5-6
3. Prince von Metternich to Rt. Rev. E. Fenwick, Vienna, Apr. 27, 1830	7
4. Receipts of the Leop. Assoc.—Contributions to Cincinnati[4]	8-11
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7. Rev. F. Rese to the Leop. Assoc., Detroit, July 13, 1830	21-22
8. Rev. P. S. Dejean to Rt. Rev. E. Fenwick, Arbre Croche, Mich., Sept. 29, 1829	22-25
9. Rev. P. S. Dejean to Rt. Rev. E. Fenwick, Arbre Croche, Mich., Jan. 24, 1830	25-26
10. Rev. P. S. Dejean to Rev. F. Rese,[5] Arbre Croche, Mich., May 28, 1830	26-28
11. Rt. Rev. J. Rosati to Rev. F. Rese,[6] St. Louis, Mar. 10, 1830	28-35

REPORT II (1831).	
1. Rev. F. Rese to the Leop. Assoc.,[7] Cincinnati, Feb. 11, 1831	1-8

[3] In which he thanks the Emperor for bestowing his protection on the newly founded Association.

[4] The first two contributions were sent to the diocese of Cincinnati: "Warum beide Sendungen in die Diöcese Cincinnati abgeschickt wurden, obwohl die Leopoldinen-Stiftung es sich zum Zwecke gemacht hat, die Kirchen in Nord-Amerika überhaupt zu unterstützen, werden unsere frommen Leser leicht einsehen. Die Kirche von Cincinnati ist nämlich erst im Entstehen und noch aller Hülfe entblösst. Dort braucht mann am meisten, um Kirchen und Schulen zu bauen und ein Seminarium zu errichten, in welchem Eingeborne unterrichtet und zum heiligen Priesterstande vorbereitet werden, wie euch die frühere Beschreibung dieser Diöcese bekannt gegeben hat." This probably refers to the *Abriss der Geschichte von Cincinnati in Nord-Amerika* published by Fr. Rese in Vienna in 1829.

[5] The chief subject of these letters of Frs. Rese and Dejean is the Indian mission of Arbre Croche. (Dejean labored here with considerable success 1829-30, building a church, school, and rectory, and converting many of the natives.) Verwyst (*o. c.* p. 63) is wrong in saying that Fr. Richard was the recipient of the three letters of Dejean.

[6] "Die Diöcese von St. Louis enthält: 1. den Staat von Missuri, 2. das Gebiet von Arkansas, 3. die Hälfte des Staates von Illinois, 4. sämmtliche Gebiete, die sich von diesem Staate bis zum stillen Meer erstrecken. Begränzt wird diese Diöcese von Mexiko und Canada." Bishop Rosati roughly estimates the number of Catholics under his jurisdiction at 40,000. The remainder of the letter is taken up with an account of religious conditions in the various parts of his vast diocese. Verwyst (*o. c.* pp. 69-70) gives a summary of this letter.

[7] In this letter Fr. Rese describes his tour in 1830 to the Indian tribes of

2. Letter of Rev. S. T. Badin,[8] St. Joseph River, Mich., Dec. 11, 1830. 8-10
3. Rev. F. Baraga to the Leop. Assoc., Cincinnati, Jan. 22, 1831..... 10-17
4. Rev. F. Baraga to his sister, New York, Jan. 2, 1831..... 17-19
5. Rev. F. Baraga to his sister,[9] Cincinnati, Jan. 21, 1831..... 19-22

REPORT III (1832).

1. Rev. F. Rese to the Leop. Assoc.,[10] Cincinnati, Aug. 3, 1831..... 1-21
2. Rt. Rev. E. Fenwick to Rev. F. Rese, Mackinaw, Mich., June 1, 1831..... 22-24
3. Rt. Rev. E. Fenwick to Rev. F. Rese, Green Bay, June 11, 1831.. 24-25
4. Rt. Rev. E. Fenwick to Rev. F. Rese,[11] Mackinaw, Mich., July 1, 1831..... 25-27

Michigan and the Northwest Territory. "Der wohlehrwürdige Herr General-Vicar Rese ist von der, im Juli vorigen Jahres, unternommenen Missionsreise, nach den nördlichen Gegenden unserer so weit ausgedehnten Diöcese, vor einigen Wochen nach Cincinnati zurückgekehrt, sehr erfreuet und ermuthigt durch den glücklichen Erfolg dieser Reise, auf welcher es ihm gelang, gegen zweihundert Personen aus den Indianischen Niederlassungen, durch welche ihn sein Weg führte, in die Gemeinschaft unseres heiligen Glaubens aufzunehmen." While Fr. Rese was occupied in the visitation of Michigan and the Northwest, Bishop Fenwick accompanied by Fr. Miles was making a similar one in Ohio. An account of these two tours is to be found also in the *United States Catholic Magazine* (Vol. VI, pp. 263-5.)

[8] On his visit to the Pottawotomies in 1830 Fr. Rese promised the Indians the services of a priest, and soon afterwards Bishop Fenwick sent Rev. S. T. Badin to this mission. Fr. Badin writes: "Weil die Indianer meiner Station jetz zur Winterszeit meistens auf der Jagd sind, so benützte ich die Gelegenheit ihrer Abwesenheit, und besuchte die sehr weit von hier entfernten Katholiken von Chicago. Nächstens will ich auch jene von Fort-Wayne besuchen. Hier gibt es schon viele Katholiken. Ohne die zu unserer Religion bekehrten Indianer zu rechnen, gibt es hier schon mehr als 100 Convertiten, die, ihre Irrthümer verlassend, zur katholischen Religion übergetreten sind. Die Zahl der Katholiken ist hier gegen 400, die zerstreut in dieser Gegend leben."

[9] These three letters of Baraga give a detailed account of his journey from Vienna to Cincinnati in 1830.

[10] Among other things Fr. Rese dwells particularly on the bitter non-Catholic opposition throughout the country toward the Church.

[11] These letters were written by Bishop Fenwick while on a visit to the missions of Michigan and the Northwest. Baraga was left at Arbre Croche to replace Dejean. "Während meines Aufenthalts in dieser Station (Arbre Croche) haben wir 30 Wilde getauft, worunter 3 Erwachsene waren . . . Bei 30 Personen hatte ich gefirmt, und am Frohnleichnamstage an 28 Personen das heil, Abendmal gereicht. An besagtem Festtage nach meiner Messe haben wir einen Umgang mit dem hochwürdigsten Sakramente, mit einer solchen Ordnung, Würde und Andacht gehalten, welche man in den cultivirten Ländern selten siehet." Of his visit to Green Bay the Bishop writes: "Die Früchte unserer Bemühungen waren nebst dem Gesagten bei 100 Firmungen in Green-Bay, dann erste Comunionen, viele Taufen und Firmungen von Wilden in der Umgegend. Ferner die Errichtung der bereits früher erwähnten Schule, unter der Benennung:

5. Rt. Rev. B. Fenwick to Rt. Rev. E. Fenwick, Boston, Apr. 1831... 27-29
6. Rev. F. Baraga to his sister,[12] Cincinnati, Mar. 19, 1831..... 30-33
7. Lord Baxley on the Growth of the Catholic Church in America.. 34-37

REPORT IV (1832).

1. Rt. Rev. E. Fenwick to the Leop. Assoc.,[13] Cincinnati, Apr. 10, 1832..... 1-3
2. Rev. F. Rese to the Leop. Assoc., New York (no date)..... 4
3. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Mich., Aug., 22, 1831..... 5-12
4. Rev. F. Baraga to the Leop. Assoc.,[14] Arbre Croche, Mich., Jan. 4, 1832..... 13-16
5. Most Rev. J. Whitfield to the Leop. Assoc.,[15] Baltimore, Mar. 8, 1832..... 16-24
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3. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Mich., Mar. 10, 1832..... 5-10
4. Rev. F. Baraga to Leop. Assoc.,[16] Arbre Croche, July 1, 1832..... 11-19
5. Redemptorists who left Vienna for Cincinnati in 1832[17]..... 19-20

Römisch-katholische Indianer Frey-Schule zu Green-Bay. Unter den Indianern dieser Gegend, wovon ich 5 verschiedene Stämme sah und mich mit ihnen besprach, zeigt sich eine schöne Aussicht zu einer erbaulichen guten Gemeinde. Den Bau der ebenfalls erwähnten neuen Kirche habe ich bereits contrahirt, und die Katholiken zu Green-Bay haben 300 Dollars als Beiträge subscribirt."

[12] Cfr. VERWYST (*o. c.* pp. 104-6.)

[13] The bishop writes: "Es bewilligte mir der Kriegsminister der Vereinigten Staaten und ehemaliger Gouverneur von Michigan (dem es aus persönlicher Ueberzeugung bekannt ist, welch grossen Nutzen die Anstrengungen unserer Missionäre auch in Beziehung der Civilisation der Wilden wirken) eine jährliche Unterstützungsquote von 1000 Piaster aus der Staatskasse, für die drei Schulen zu l'Arbre Croché, Green Bai und St. Joseph."

[14] Cfr. VERWYST (*o. c.*, pp. 109-13; 115-8); REZEK (*o. c.*, Vol. 1, pp. 26-29; 30-33.

[15] "Die in verschiedenen Theilen der neuen Welt durch Ihre erhabene Gesellschaft verbreiteten und namentlich die an mehrere Bischöfe Nord-Amerikas gewährten Unterstützungen veranlassen mich: Sie von dem Zustande unserer heiligen Religion in dem weiten Bereiche des meiner oberhirtlichen Fürsorge anvertrauten Landes in Kenntniss zu setzen."

[16] Cfr. REZEK (*o. c.*, Vol. 1, pp. 34-7); VERWYST (*o. c.*, pp. 122-7).

[17] " Die in der Mission der Diöcese Cincinnati aus der hochwürdigen Congregation SS. Redemptoris von Wien abgereisten Glieder, sind namentlich die nachverzeichneten Priester: S. Senderl, Superior der Congregation in Nord-Amerika; F. X. Hätscher und F. X. Tschenhenss." They were accompanied by three laybrothers. Their letters describe their journey to New York and Cincinnati, and the beginning of their missionary activity in the New World.

6. Rev. S. Senderl C.SS.R. to Leop. Assoc., New York, June 23, 1832. 20-23
7. Rev. S. Senderl C.SS.R. to his Superior in Vienna, Detroit, Aug. 28, 1832. 23-28
8. Rev. F. X. Hätscher C.SS.R. to his Superior in Vienna, Detroit, Sept. 17, 1832. 28-34
9. Rev. F. Baraga to the Leop. Assoc.,[18] Arbre Croche, Oct. 10, 1832. 33, 35-37
10. Rt. Rev. F. P. Kenrick to the Leop. Assoc., Philadelphia, May 17, 1832. 38-39

REPORT VI (1833).

1. "A Survey of the Condition and Progress of Catholicity in the United States of America," by Bishop England,[19] Vienna, Mar., 1833. 1-52
   - Catholicity in the United States. 1-17
   - The Diocese of Baltimore. 17-20
   - The Diocese of Boston. 20-23
   - The Diocese of New York. 23-24
   - The Diocese of Philadelphia. 25-26
   - The Diocese of Bardstown. 26-31
   - The Diocese of New Orleans. 31-33
   - The Diocese of Charleston. 33-37

[18] In this letter he announces the death of Bishop Fenwick. "Mit tiefster Betrübniss machte ich dieser hochw. Direktion die traurige Anzeige, dass unser hochverehrter und geliebter Herr Bischof Edward Fenwick, an 26 Sept. um 12 Uhr Mittags an der Cholera gestorben sey. Er hat immer als eifriger Missionär in der h. Armuth gelebt, und also ist er auch auf einer Missionsreise gestorben, wie der heil. Franz Xaverius, arm und verlassen, etc." Cfr. REZEK (*o. c.*, Vol. I, pp. 40-42); VERWYST (*o. c.*, pp. 130-1).

[19] Bishop England says of his visit to Vienna in 1833: "Upon my arrival in that city I found that the council [of the Leop. Assoc.] was altogether uninformed of the actual state of our churches. The active, enlightened, and zealous nuncio, Mgr. Ostini, the apostolic Archbishop of Vienna (Milde), the President of the Association, his meritorious assistant (Leonand, Bishop of Alala), and several other members of that council, told me how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the state of our churches as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren as had not already communicated with them or whose communications did not reach Vienna, that they might each furnish his own statement. I also had audience of the Emperor to thank him for the relaxation of the law [which forbade any benefaction or aid to any person or institution outside the German states], and to inform him of the benefits thereby done to our churches." (Bishop England's Works, Messmer Edition, Vol. VII, p. 124, Cleveland, 1908). The following is his estimate of the Catholic population in the various dioceses of the United States (including attached missions): Baltimore, 74,000; Boston, 15,000; New York, 80,000; Philadelphia, 110,000; Bardstown, 30,000; New Orleans, 132,000; Charleston, 11,000; Cincinnati, 40,000; St. Louis, 40,000; Mobile, 8,000. The number of priests in the United States was placed at 293.

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10. Rev. F. X. Hätscher C.SS.R. to [? Superior in Vienna], Green Bay, Sept. 2, 1833..... 33-35

[20] Bishop Rese writes: "Wie Ihnen vorläufig berichtet wurde, sind die früher als Administrations-Antheile der Diöcese Cincinnati bestandenen Provinzen Michigan und Nordwest von derselben getrennt, und zu einem selbständigen Bisthum erhoben worden, dessen Obsorge mir als Bischof von Detroit von dem heiligen Stuhle anvertrauet ist. . . . Der Staat Ohio als Bereich der derzeitigen Diöcese Cincinnati . . . hat nun 21 vollendete Kirchen, wovon ungefähr die Hälfte von Ziegelstein, die übrigen aber von Holz sind. Diese Kirchen werden von 10 Weltpriestern und 8 Dominikanern versehen, und zu Norwalk wirkt inzwischen noch einer der Patres aus der Congregation SS. Redemptoris. . . . ist die Zahl der Katholiken in dieser Diözese (Detroit) schon sehr bedeutend, und es bestehen daselbst derzeit schon 16 Kirchen oder Kapellen, wovon zwei von Stein sind, die übrigen von Holz oder Baumrinden. Gerade die Hälfte dieser Kirchen sind an Plätzen, wo civilisierte Katholiken wohnen, die andern 8 aber unter den Kindern des Waldes, wo unsere heil. Lehre reissende Fortschritte macht, durch die Anstrengungen meiner Missionäre. . . . Die Zahl meiner Priester ist derzeit 12, und wird sich hoffentlich bald vermehren."

[21] Cfr. REZEK (*o. c.*, Vol. 1, pp. 46-50; 51; 53).

11. Rev. A. Viszoczky to the Leop. Assoc., Sainte Clair, Mich. (no date) 35-36
12. Rev. J. S. Raffeiner to Bishop of Brixen, New York (no date).... 36-38
13. Some Donations to the Leop. Assoc. for American Missions.... 38-40

REPORT VIII (1835).

1. Most Rev. J. Whitfield to Leop. Assoc.,[22] Baltimore, Oct. 28, 1833, 1-2
2. Rev. F. J. Bonduel to Leop. Assoc., Detroit, July 12, 1833..... 3-14
3. Rt. Rev. J. England to the American Consul in Vienna,[23] Charleston, Dec. 17, 1833..... 14-16
4. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Aug. 14, 1833.. 17-23
5. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Dec. 1, 1833..... 23-29
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7. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Mar. 7, 1834..... 32-36
8. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., May 24, 1834..... 36-38
9. Rev. F. Baraga to Leop. Assoc.,[24] Grand River, Mich., June 26, 1834..... 38-41
10. Rev. A. Viszoczky to Leop. Assoc.,[25] St. Claire, Mich., Mar. 28, 1834..... 41-46

REPORT IX (1836).

1. Rt. Rev. J. Rosati to the Leop. Assoc.,[26] St. Louis, Oct. 31, 1834.. 1-7
31, 1834..... 1-7

[22] This letter was written in the name of the Fathers assembled at the Second Provincial Council of Baltimore, Oct., 1833. "Wahrlich unsere heilige Religion schöpfte schon grossen Nutzen aus dieser Stiftung [the Leop. Assoc.] für die Ausbreitung des Glaubens, Vermehrung der Kirchen, Seminarien und anderer frommen Institute." . . . However, "noch fehlen in vielen Diöcesen Seminarien, aber gerade an Geistlichen haben wir vorzüglich Mangel; Kirchen sollen gebaut, Schulen errichtet werden, aber wir haben keine Mittel."

[23] In describing the condition of religion in his diocese Bishop England says: "Als ich das erstemahl hier war, fand ich nur zwey Priester, nun habe ich 15 und 12 Studenten, 11 barmherzige Schwestern, ein Seminarium, 10 Kirchen. . . . Unsere Domkirche ist von Holz, unser Seminarium sehr arm, nur ein Zimmer für zwey und drey Studenten, und das klein und unbequem. Ich habe gegenwärtig selbst ein einziges Zimmer zum Schlafen und Empfangen, und bin genöthiget, gewöhnlich bei einem Freunde zu speisen, jedoch dies achte ich nicht, ich sehe unsere Kirchen und unsere Anzahl sich vermehren, und Gott wird uns die Mittel zur Erhaltung geben."

[24] Cfr. REZEK (*o. c.*, Vol. 1, pp. 53-63); VERWYST (*o. c.*, pp. 153-8).

[25] Rev. A. Viszoczky came from Vienna to Cincinnati in 1833, and was assigned to the mission of St. Claire, Michigan.

[26] The details of Bishop Rosati's communication are particularly concerned with his beautiful and lately finished cathedral, and the ceremonies of its consecration, Oct. 26, 1834. Two days later in the same cathedral the Rt. Rev. S. Bruté was consecrated first bishop of Vincennes.

2. Rt. Rev. J. B. Purcell to the Leop. Assoc., Cincinnati, Oct. 1, 1834..... 7-12
3. Rev. J. M. Henni to the Leop. Assoc., Cincinnati, Oct. 1, 1834.... 12-26
4. Rt. Rev. F. Rese to the Leop. Assoc., Detroit, Oct. 12, 1834..... 26-29
5. Rt. Rev. F. Rese to American Consul in Vienna,[27] New York, May 21, 1835..... 30-43
6. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Nov. 3, 1834..... 44-47
7. Rev. F. Baraga to the Leop. Assoc., Detroit, Feb. 20, 1835..... 47-51
8. Rev. F. Baraga to the Leop. Assoc., Detroit, Mar. 13, 1835..... 51-53
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Aug. 9, 1835. 53-57
10. Rev. F. Baraga to the Leop. Assoc.,[28] La Pointe, Sept. 28, 1835... 57-60
11. Rev. A. Viszoczky to Leop. Assoc., Cotheville, Mich., Dec. 23, 1834..... 60-63
12. Rev. J. Prost, C.SS.R. to Leop. Assoc.,[29] Detroit, Nov. 12, 1835.... 63-67

REPORT X (1837).

1. Rt. Rev. J. Hughes to the Leop. Assoc., New York, Mar. 15, 1836. 3-5
2. Communication to the Leop. Assoc. on the Diocese of New York. 5-13
3. Rt. Rev. J. B. Purcell to the Leop. Assoc., Cincinnati, Jan. 31, 1836..... 13-16
4. Letter of Rev. F. Bonduel,[30] Mackinack, Mich., Feb. 1, 1835..... 16-19
5. Consecration of English Catholic Church at Detroit, June 14, 1835, 19-22
6. Rt. Rev. S. Bruté to Leop. Assoc.,[31] Rouen (France), May 20, 1836, 22-23
7. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Sept. 5, 1836... 23-27
8. Communication to the Leop. Assoc. on the Diocese of Vincennes. 27-32
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Dec. 28, 1835, 33-37
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., June 17, 1836, 38-40

[27] These letters of Bishops Purcell and Rese and of Fr. Henni describe religious conditions in Ohio and Michigan. Bishop Rese says: "Wir zählen schon 12 Kirchen der Wilden und ungefähr 3000 Bekehrte, denn die Bekehrung geht besser als je. Wir haben 6 indische Missionen, für welche mir das amerikanische Gubernium jährlich 1000 Piaster gibt, obwohl es erwiesen ist, dass die einzige Sendung nach L'Arbre Croche mich so viel kostet." Cfr. VERWYST (*o. c.*, pp. 164-5).

[28] Cfr. REZEK (*o. c.*, Vol. I, pp. 60-8); VERWYST (*o. c.*, pp. 170-8).

[29] Rev. Jos. Prost, C. SS. R., came from Vienna to Detroit in 1835.

[30] "Aus den gedruckten englischen Zeitungsblättern welche uns der Herr Bischof (Rese) einsendete: Protokoll und Tagebuch."

[31] Another earlier communication prepared by Bishop Bruté for the Leopoldine Association, and found by Bishop Bayley among his MSS. was perhaps not sent to Vienna. At any rate it was not published in the Annals of the Association. (Cfr. *Life of Bishop Bruté*, ed. by Lady Herbert, London, 1870, pp. 147-67; ALERDING, *The Diocese of Vincennes*, pp. 124-46, Indianapolis, 1883; BRUTÉ DE REMUR, *Vie de Mgr. Bruté de Remur*, pp. 250-68, Rennes, Paris, 1887). From Rouen Bishop Bruté writes: "Es schiffen sich nämlich 20 Individuen an 1. Juni in Havre mit mir ein. . . . Eilf davon sind Priester, zwei Diakonen, zwei Subdiakonen, etc."

11. Rev. F. Baraga to the Leop. Assoc.,[32] La Pointe, Wis., Aug. 11, 1836 41-42
12. Rev. F. Baraga's visit to Vienna in 1837..... 42
13. Rev. F. Pierz to the Leop. Assoc.,[33] Lacroix, Mich., May 1, 1836.. 42-47
14. Mr. J. N. Neumann's departure for the American Missions..... 47-55

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1. Rev. S. L. Dubuisson S.J. on Religious Conditions in America[34].. 3-27
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   The White Population..... 12-13
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2. Rt. Rv. S. Bruté to the Leop. Assoc., Vincennes (no date)..... 27-31
3. Rt. Rev. J. Rosati to the Leop. Assoc.,[35] St. Louis, June 22, 1837.. 32-36
4. Rt. Rev. A. Macdonell to Leop. Assoc., Kingston, Canada, Feb. 13, 1837..... 36-40
5. The Mission of Dubuque, Iowa[36]..... 41-43

[32] Cfr. REZEK (*o. c.*, Vol. I., p. 69); VERWYST (*o. c.*, pp. 181-2).

[33] Rev. Francis Pierz came from Vienna to Detroit in 1835. For a short sketch of his life and some of his letters, cfr. VERWYST (*o. c.*, pp. 192-4; 379-93); REZEK (*o. c.*, Vol. I, pp. 346-50).

[34] "Wir beginnen dieses Missionsheft mit Nachrichten des P. Stephen Larigändelle Dubuisson, aus der Gesellschaft Jesu, und Missionärs in den nordamerikanischen Freistaaten, welche derselbe an die Leopoldinen-Stiftung gerichtet hat. Derselbe war nämlich kurz nach der Anwesenheit des Herrn Bischofes von Vincennes, welcher der Leopoldinen-Gesellschaft Memoiren über den religiösen Zustand in Nordamerica überlassen hatte, in Wien, hatte Gelegenheit diese Memoiren einzusehen, und verarbeitete dieselben, indem er sie mit seinen eigenen langen Erfahrungen bereicherte, in die nachfolgende Form." Bishop Bruté probably prepared the report here mentioned on his visit to Vienna during the last days of January, 1836.

[35] Bishop Rosati writes: "Die Missionäre unserer Diöcese, welche beständig mit Mühseligkeiten und Aufopferungen für die Lehre Christi zu kämpfen haben, verachten die Bequemlichkeiten des Lebens, sind mit jeder Speise und jedem Tranke zufrieden und erfreuen sich nur des grossen Trostes, dass sie in jedem Jahre auf den einzelnen Stationen mehr als 130 Protestanten aus den verschiedenen Sekten zum katholischen Glauben zurückführen, und so den Samen des ewigen Heiles emporwachsen sehen. . . . In unserer Diöcese befinden sich 18 Weltpriester, acht Novizen, 20 Priester aus der Gesellschaft Jesu und 17 Novizen dieses Ordens, 14 Priester und sieben Novizen aus der Versammlung der Missionen. Die Mission bei den Eingebornen oder Wilden wurde im Jahre 1828 von dem Hochw. Herrn Joseph A. Lutz, einem Deutschen, zuerst gegründet. . . . Jene Mission, welche also durch längere Zeit wieder verlassen war, wird nun wieder seit zehn Monaten mit lobenswerthen Eifer von den Jesuiten versehen."

[36] "Folgendes haben amerikanische Blätter über die Mission in Dubuque,

6. Rt. Rev. B. Fenwick to the Superioress of the Ursuline Convent in Prague,[37] Boston, Feb. 10, 1837..... 44-48
7. Rev. J. E. Freygang to same, Boston, Feb. 10, 1837..... 49
8. Rev. F. Pierz to the Leop. Assoc., Sault St. Marie, Nov. 15, 1836.. 49-54
9. Rev. J. Prost C.SS.R. to the Leop. Assoc., Rochester, July 12, 1837 54-55
10. Rev. J. N. Neumann to his Parents, Erie County, N. Y., Sept. 5, 1837.*..... .....

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2. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Oct. 10, 1837... 33-37
3. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, May 21, 1838... 37-41
4. Rt. Rev. M. Blanc to the Leop. Assoc., New Orleans, Mar. 2, 1838. 41-44
5. Rt. Rev. J. Rosati to the Leop. Assoc.,[38] St. Louis, Feb. 27, 1838.. 45-51
6. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, July 21, 1838.... 52-57
7. Rt. Rev. M. Loras to the Leop. Assoc., Rome, May 14, 1838..... 57-59
8. Rt. Rev. J. B. Purcell to the Leop. Assoc.,[39] Paris, Sept. 7, 1838.. 59-64
9. Rt. Rev. J. England to Leop. Assoc.,[40] Charleston, Oct. 10, 1838.. 64-69
10. Rev. F. Baraga to Leop. Assoc.,[41] La Pointe, Wis., Sept. 17, 1838.. 69-73
11. Rev. F. Pierz to the Leop. Assoc., Sault St. Marie, Dec. 15, 1837. 73-80
12. Rev. F. Pierz to the Leop. Assoc., Sault St. Marie, July 1, 1838... 80-85
13. A Short History of the Church in Detroit and Michigan..... 86-98
14. Religious Articles Sent to American Missions.....99-100

REPORT XIII (1840).

1. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Sept. 24, 1838.. 1-2
2. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Jan. 19, 1839... 1-8

Diöcese Detroit, und über die Entstehung einer Kirche daselbst, unter der Leitung des Missionspriesters Mazzuchelli berichtet."

[37] This letter of Bishop Fenwick gives a short history of the Ursulines in the diocese of Boston, and an account of the destruction of their convent by the mob, Aug. 11, 1834.

[38] Bishop Rosati writes: "Vor 20 Jahren waren nur 4 Priester, 8 oder 9 armselige Kirchen von Holz, 3 oder 9000 Katholiken, ohne Collegien, ohne Klöster, ohne Schulen in dem ganzen Strich Landes, der jetzt diese weite Diöcese bildet." There were, however, in the diocese 50,000 Catholics, 44 churches, and 68 priests.

[39] In an account of religious conditions in his diocese Bishop Purcell reports 40,000 Catholics, 30 priests, and 35 churches.

[40] Bishop England speaks particularly of the two-fold calamity which visited Charleston in 1838—the terrible fire of April 27-8, and the epidemic of yellow fever.

[41] Cfr. REZEK (*o. c.*, Vol. I, pp. 75-6.)

3. Rt. Rev. S. Bruté to the Leop. Assoc.,[42] Vincennes, June 21, 1839.. 9-10
4. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., July 17, 1839... 10-19
5. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., Dec. 10, 1839... 20-22
6. Rt. Rev. M. Loras to Leop. Assoc.,[43] Dubuque (no date)..... 22-25
7. Rt. Rev. R. P. Miles to Leop. Assoc.,[44] Nashville, June 5, 1839.... 26-29
8. Rt. Rev. J. B. Purcell to United States Consul in Vienna, Chillicothe, O., Oct. 24, 1839..... 30-31
9. Rt. Rev. J. England to the Leop. Assoc., Charleston, Sept. 21, 1839. 32-38
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Jan. 25, 1839 39-42
11. Rev. F. Pierz to the Leop. Assoc., La Pointe, Wis., July 21, 1838.. 42-46
12. Rev. F. Pierz to Leop. Assoc., Grand Portage, Minn., Oct. 1, 1838. 46-50
13. Rev. F. Pierz to Leop. Assoc., Grand Portage, Minn., Nov. 5, 1838. 50-58
14. Rev. F. Pierz to the Leop. Assoc., Sault St. Marie, July 2, 1839... 59-63
15. Rev. J. N. Neumann to Mr. Dicht in Prague, Tocon of Tonawanda, N. Y., May 31, 1839..... 63-68
16. Rev. P. R. Kenrick's Report on the Diocese of Philadelphia[45].... 69-72
17. Religious Articles Sent to American Missions..... .....

REPORT XIV (1841).

1. Rt. Rev. F. P. Kenrick to Leop. Assoc., Philadelphia, June 24, 1840. 1-6
2. Rt. Rev. F. P. Kenrick to Leop. Assoc.,[46] Philadelphia, Sept. 8, 1840..... 6-12
3. Rev. J. Stoller to Leop. Assoc. [? Präs.], Apr. 6, 1840..... 12-14

[42] From a letter written by Bishop Bruté on his death bed: "Der Versuch meiner ersten Visitationsreise, die ich in diesem Jahre unternahm, hat mich sehr entkräftet. Ich kehrte in äusserster Schwäche zurück, und dieser Zustand verschlimmerte sich bald so sehr, dass ich das heilige Sakrament der Wegzehrung, und endlich am letzten Sonntage auch das der letzen Oelung empfing. Ich erwarte nun in einer gänzlichen Ermattung und Erschöpfung der Kräfte, was der Wille des Herrn über seinen Diener bestimmt." The holy bishop died five days later, June 26, 1839.

[43] Bishop Loras says: "Es sind nur 2 Kirchen in dieser Diöcese . . . 3 Priester und 4 Subdiacone, welche, so wie der Bischof, nicht einmal eine eigene Wohnung haben."

[44] "Ohne Haus, ohne gehörige Einnahme," writes Bishop Miles, "habe ich nach dem Ausspruch des Herrn wahrlich nichts 'wohin ich mein Haupt legen könnte.' Ich habe weder einen Priester noch einen Diakon, weder einen Diener noch sonst Jemanden, der die Arbeiten und Mühseligkeiten dieser so sehr beschwerlichen Mission mit mir theilte; und wenn ich auch einen Gehülfen hätte, so könnte ich ihm nicht einmal einen anständigen Unterhalt verschaffen. Ich besitze in meiner ganzen Diöcese nur eine Kirche, in der Stadt Nashville nämlich."

[45] An exact copy of this Report, which was prepared in Rome, Nov. 21, 1838, is to be found in the *American Catholic Historical Researches* (Vol. 22, 1905, pp. 144-6).

[46] In this letter Bishop Kenrick gives an account of an extended diocesan visitation in the summer of 1840.

4. Rt. Rev. R. P. Miles' Report on Diocese of Nashville,[47] Vienna, Nov., 1840..... 15-18
5. Rt. Rev. J. B. Purcell to Leop. Assoc., Cincinnati, Oct. 29, 1840... 18-21
6. Rt. Rev. C. de la Hailandiere to Leop. Assoc., Vincennes, Jan. 21, 1840. 22-26
7. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Feb. 19, 1840... 27-36
8. Pastoral Letter of Rt. Rev. J. Rosati, St. Louis, Apr. 29, 1840..... 36-46
9. Rt. Rev. J. England to Leop. Assoc., Charleston, Nov. 5, 1840.... 47-49
10. Rt. Rev. M. Loras to the Leop. Assoc., Dubuque, Oct. 1, 1840 49-50
11. Rt. Rev. B. Fenwick to Leop. Assoc.,[48] Boston, Sept. 19, 1840.... 51-59
12. Rev. J. Raffeiner to Leop. Assoc.,[49] Boston, Aug. 16, Nov. 21, 1840, 60-64
13. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Aug. 5, 1840..... 65-68
14. Rev. F. Baraga to Leop. Assoc.,[50] La Pointe, Wis., Oct. 7, 1840... 69-73
15. Rt. Rev. J. Hughes' Report on the Diocese of New York, Vienna, Apr., 1840..... 74-82
16. Religious Articles Sent to American Mission..... .....

REPORT XV (1842).

1. Rt. Rev. F. P. Kenrick to Leop. Assoc.,[51] Philadelphia, June 15, 1841..... 1-10
2. Rt. Rev. F. P. Kenrick to Leop. Assoc., Philadelphia, July 12, 1841. 11-14
3. Rt. Rev. J. Chanche to Leop. Assoc.,[52] Baltimore, Feb. 22, 1841... 15-18

[47] Rev. J. Stoller was Vicar-General of the diocese of Nashville. Bishop Miles says in his Report (which was prepared on his visit to Vienna in 1840): "Gegenwärtig sind 5 Priester in der Seelsorge meiner Diöcese angestellt, und zwei andere, welche die Landessprache lernen, um sich für die Mission tauglich zu machen."

[48] "In dieser Zeit (1808)," says Bishop Fenwick in his account of the religious situation in New England, "war die Anzahl der Katholiken noch sehr gering, kaum 1000 betragend, und selbst diese waren nach allen Richtungen zerstreut; mit einer einzigen Kirche in Boston, der Hauptstadt von Mass., in der ganzen Diöcese, in welcher sich auch nur ein oder zwei Priester zum Troste der Gläubigen befanden. . . ." Now, however, "32 nette und schöne Kirchen sind in verschiedenen Theilen, wo sie am nothwendigsten waren, gebaut, und 30 Priester haben nach und nach die heiligen Weihen erhalten und versehen die Missionen."

[49] Rev. J. Raffeiner, a missionary of New York city, describes his visits to Makapan, N. J., in 1839-40, and the work of Rev. F. Farmer, S. J., in the same place 93 years before.

[50] Cfr. VERWYST (*o. c.*, pp. 201-3).

[51] In this letter Bishop Kenrick describes the state of religion in all parts of Pennsylvania.

[52] Bishop Chanche thus speaks of the new diocese of Natchez: "Wenn ich in dieser Mission, die mir nun Gott anvertraut hat, ankomme, so werde ich nicht einmal eine Kirche finden, in der ich die heilige Messe lesen kann. Auch besteht daselbst keine einzige Anstalt zum Unterrichte der katholischen Jugend oder der Erwachsenen, und es sind gegenwärtig nur 2 Priester in der weiten Diöcese anwesend, welche das Heil sämmtlicher Gläubigen besorgen sollen; mit einem Worte: Alles ist hier noch neu zu schaffen, alles neu zu bilden."

4. Rt. Rev. C. de la Hailandiere to Leop. Assoc., Vincennes, Oct. 17, 1841. 19-22
5. Rt. Rev. J. Rosati to Leop. Assoc., Rome, June 19, 1841..... 23-25
6. Rev. P. De Smet[53] to Rt. Rev. J. Rosati, New Orleans, Mar. 23, 1841..... 26-51
7. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., May 24, 1841... 51-55
8. Rev. J. N. Neumann to the Leop. Assoc., Pittsburgh, May 4, 1841. 56-62
9. Rev. F. Pierz to the Leop. Assoc., Arbre Croche, Mich., Mar. 15, 1841. 62-65
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II.

CATHOLIC ARCHIVES OF AMERICA

(Contributed by the Rev. Dr. Foik, C.S.C.)

If someone should ask whether an effort has been made at any time to collect the sources of American Church History, there are few among us who would be able to give the desired information. During the past quarter century there has been carried on, quietly and unobtrusively, a great work, to which future generations of historians will turn in ever-increasing numbers. This labor has been the life work of the late James Farnham Edwards, who first conceived the idea of collecting in one place the documents and other priceless papers referring principally to the history of the Catholic Church in America.

Professor Edwards stated that while a mere boy he was one day in a room where much rubbish, which had accumulated, was about to be removed. Among the heaps of paper he discovered several documents in Father Badin's handwriting, also letters of Bishop Cretin, Father DeSeille and other missionaries. The preservation of these few letters furnished him with an inspiration. Here was a field of labor which needed the attention of some careful collector. He determined that the best way to gather and preserve all this historical matter would be to have a place where it would be collected entirely. Easier access would thus be assured to the Catholic archives than if they were scattered throughout the country in the different dioceses. In fact, in many places bishops still find it difficult to supply the diocesan churches with priests, and hence they can ill afford to designate men with

[53] The famous Indian missionary describes in this letter his journey to the Rocky Mountains in 1840, and his foundation of the Oregon Mission.

[54] Cfr. Rezek (*o. c.*, Vol. I, pp. 75-6).

the inclination to take up this special work. The plan to locate the Catholic Archives of America at Notre Dame was heartily approved by many bishops and clergymen in all parts of the United States. As the work progressed Professor Edwards received fresh encouragement from historians and biographers. The fruits of his labors were great. It would be idle to attempt even to enumerate the variety of material which poured into this historical treasure-house. Perhaps no one was more appreciative of Professor Edwards' work than was John Gilmary Shea. Several letters of this historian bear testimony to the value of the collection.

"Your wonderfully kind loan," writes Doctor Shea, "has arrived safely and is a deluge of historical material, a perfect mine of facts, estimates and judgments. Many of these letters have been in several hands, and how little they have made of them! There are some where every line is a volume to one who understands. DeCourcy had some of them, Bishop Bayley had them for years, Archbishop Hughes also had them. I recognize by Bishop Bayley's endorsement some of the Brute papers so long in his hands and part of which perished by fire. You possess in what you have gathered more material for a real history of the Church in this country during the present century than was ever dreamt of. Your own zeal and labor as a collector, guided by intelligent love of Church and country, has been rewarded by great results. Yet I hope that it is only a beginning. I recognize more thoroughly now what you have done and, properly supported, may still do. You have created a new line, and your zeal has saved much from decay and destruction."

Professor Edwards on more than one occasion in his search for documents expressed deep regret when he found that the historical material that he greatly desired had already perished. He cited many cases of wanton destruction. Bernard Campbell, the historian who began the life of Archbishop Carroll in the *Catholic Magazine*, collected and studied for years. He obtained many documents from Bishop Fenwick, the second bishop of Boston, and from the Rev. George Fenwick. Mr. Campbell gathered together a remarkable collection of material concerning the Church in this country. At his death his wife placed these manuscripts in a trunk, and as she traveled much she carried the papers with her and preserved them for a considerable length of time, expecting to find someone who would realize the value of the papers and endeavor to procure them. But, unfortunately, no interest was taken in the collection and she burnt them.

Another case where priceless documents went to decay occurred in New Orleans. When the Federal troops threatened to destroy that city most of the papers of Bishop Penalver, Bishop Dubourg and others were concealed in a fireplace and bricked up. After General Butler had been in possession of New Orleans for some time the wall was removed, and then it was found that no one had thought to close the chimney at the top; the rain had poured down and the papers were a mass of pulp.

Great as has been the loss through carelessness, ignorance and vandalism, yet the amount of material preserved through the devotion and industry of James Farnham Edwards is considerable. These archives, by far one of the largest collections of their kind in the United States, are now being calendared and catalogued by the librarian of the University of Notre Dame.

DOCUMENTS

I.

AN EARLY PASTORAL LETTER (1827)

The following is an authentic copy of the first Pastoral Letter ever printed west of the Alleghenies. It was issued as a Lenten Pastoral in 1827 by the Right Rev. Edward Fenwick, O.P the first Bishop of Cincinnati (1822-1832). Without doubt this entire document has never been printed before in any life of Bishop Fenwick or in any periodical. The original document is at present preserved in the *Archives of the Dominican House of Studies*, Washington, D. C. It is 12½ inches long and 8 inches wide. The Pastoral consists of four pages or two folios; it is printed in ordinary type on page one and on the first half of page two. Then follow the Lenten Regulations, which Bishop Fenwick changed himself in the manner shown in the copy here published. On page three of the Pastoral is the letter to Mr. Michael Dittoe, written in the Bishop's own handwriting. There was no priest at Uniontown at the time the Pastoral was issued, and Mr. Dittoe was probably catechist to the Catholic children there and a man of standing in the community. He was a member of the Dittoe family which gave the land on which St. Joseph's Church, Somerset, Ohio, now stands. This is the oldest church in Ohio, having been dedicated December 6, 1818. The original Lenten Pastoral of Bishop Fenwick, of which the following is an authentic copy, was presented, as we read on page four of the document itself, to St. Joseph's, May 4, 1892, by Rev. Robert J. J. Harkins, who was one of the oldest Catholics of Zanesville. A very valuable sketch by Father Harkins, entitled *The Three First Catholic Churches in Zanesville, Ohio*, was published by Rev. V. F. O'Daniel, O.P., in the *A. C. H. S. Records* (Phila.), Vol. XXV, No. 3 (Sept., 1914), pp. 193-216.

PASTORAL LETTER.

"Behold! now is the acceptable time; behold! now is the day of salvation."

Reverend Brethren and Beloved Children in Christ Jesus:

Again have the revolving seasons brought us near the Apostolic fast of Lent; a season most disgusting to pampered worldings, but highly acceptable to good and faithful Christians, who are careful to mortify the flesh, with its vices and concupiscences, and to Jesus, the "Author and Finisher of our faith" (Heb. xii, 2), who is now ready to pour down upon such Christians the graces He merited for them when He endured the Cross, despising the shame thereof; who, as St. Matthew (iv, 1, 2) informs us, "was led by the Spirit into the wilderness, and when He had fasted forty days and forty nights He was hungry." In this passage of the holy Evangelist we have the example not of a Moses of an Elias, but of Him "to whom the law and all the prophets gave testimony," the Great Messiah, our divine Lord and Saviour, Jesus Christ, observing a rigorous fast, amidst the other privations and horrors of a wilderness. This example must silence the

cavils of irreligion; this must stifle the complaints and confound the subterfuges of sensuality, which ever tries to elude the mortifications of this penitential season. We here see that the fast of Lent (a fast which has been observed by the true faithful in all countries and in all ages since the time of Christ) was instituted by the Apostles, in imitation of the forty days' fast which He himself was pleased to keep previously to his entering upon the work of His divine mission. Fasting, dear Christians, is the most excellent and comprehensive of the works of exterior mortification. It tends to extinguish the most dangerous of the human passions, to elevate the mind to the contemplation of holy things, to produce in us habits of patience, fortitude and self-denial; and, being accompanied with the other requisites on our part, and sanctified by the merits of Christ's all-atoning fast and precious blood, to satisfy the divine justice provoked by our sins.

But it is impossible, my dear brethren, to repeat too often, or to impress too strongly on your minds, those other requisites here alluded to for rendering your fast pleasing to God and beneficial to your souls. They are declared by God himself, in the voice of His Prophet: "Be converted to me with your whole hearts, in fasting, and weeping, and mourning, and rend your hearts and not your garments." The condition of an acceptable fast mostly here insisted on, as you see, is a sincere and sovereign contrition of heart for the sins by which we have offended our gracious God. We are called upon to weep and mourn, and to rend our very hearts asunder in the consideration of the offenses we have been guilty of. To obtain this happy disposition (the choicest of God's gifts to us unhappy sinners) you must make use of the ordinary means which He has appointed for this purpose: you must *pass over, in the bitterness of your soul, all your years,* days and hours, fruitlessly spent in the gratification of your passions, instead of the service of your Creator and Master; that is to say, you must frequently, seriously, impartially and contritely examine your consciences during this penitential season. *In whatever you do, you must remember your last end;* that is to say, you must, in heartfelt meditation, or in an intense application to spiritual books or exhortations, impress on your minds that great end for which your Creator sent you into the world, and how you hitherto answered it; likewise of the approaching end of your present state of existence by death, and of all connection and relation, on your part, with this sublunary world, and with whatever belongs to it, of the awful circumstances, which are then to take place in your regard,—namely, a dreadful trial you are then each of you to undergo, on the whole tenor of your respective lives, before an all-seeing and infinitely just and an omnipotent Judge; and of the all-important sentence which He will then pronounce upon each of you, either of incomprehensible eternal happiness, or of infinite, never-ending tortures,—saying to some of you, as He then will say—"Come, ye blessed of my Father, receive the kingdom prepared for you!" and to others—"Go, ye cursed, into everlasting fire!" In a word, beloved brethren, you are exhorted and called upon at this holy time, by God and His Church, in the words of the Prophet, to be *converted to the Lord with all your hearts;* that is to say, to renounce *the world, the flesh and the devil,*—namely, sin, and all the occasions of sin, in order who in time has delivered himself up a bleeding victim for you, dying a cruel to give yourselves henceforward to Him who created you from all eternity, and and ignominious death to save you from sin and hell! I have reminded you, my beloved children, as my duty to your precious souls obliges me to remind you, that if you are resolved to be sincerely and effectually converted to God, you must not only renounce sin itself, but also the occasions of it. It is an illusion and a

folly to pretend to renounce one without quitting the other. See, then, in the course of that profound self-examination which is here recommended to you, what have the occasions of your past transgressions, and take care to cut them off, though they be as dear to you as a hand or an eye. Without entering further into the subject at present, I can pronounce in general that the world,—that world which the Scripture tells us is *founded in iniquity*, that world against which Christ thunders out his bitterest woes,—the world, I say, is the most dangerous of all your spiritual enemies, and is the more general occasion of your sins. Avoid, then, if possible, the conversation and company of professed worldlings, and in the necessary communication you are obliged to hold with the world, arm yourselves with the maxims of the Gospel against its seducing language and arts. Fly, in particular, its corrupt and infectious amusements, its dances, novels and theaters. These amusements inflame the passions, beguile the mind, and counteract the whole tenor of the morality preached by Jesus Christ. Among the other evils and scandals of the wicked age in which we live, it is none of the least that your neighbor's character should be so often made the subject of your discourses, in destroying it by the enormous crimes of detraction and slander. This sin, in particular, I cannot too frequently caution you to avoid, since it is opposed to the amiable virtue of Christian *charity*.

In addition to motives already mentioned for endeavoring to appease the wrath of God by works of penance, through the precious merits of Jesus Christ, I ought to remind you, dear Christians, of the rapid increase of the infidelity and impiety of these times in which we live. This is an evil which God inflicts upon us on account of our sins. O let us, then, endeavor to disarm the *dreadful hand of the living God*, thus displayed, by bringing forth worthy fruits of penance—if perhaps his wrath may be turned from us, as it was from Nineveh, by the conversion of unbelievers. Two circumstances seem to afford us a steady comfort. The first is that we are possessed of the true religion of Jesus Christ, with all its inestimable resources to console and strengthen us under whatever temporal calamities may befall us. O let us hold this religion fast, as our ancestors have done, to the loss frequently of all temporal comfort, and not unfrequently of their lives. The second existing comfort is that the venerable Head of the Church, Leo XII, looking around on all the members of his dear family, the Catholic Church, and embracing within his paternal solicitude his remotest children, with the same affection as those who immediately surround his throne, extends particularly to us, as his weakest children, the benign influence of his Apostolical care.

Many of the reflections here suggested might seem to urge the necessity of our observing the present Lent with all its original and native rigor; nevertheless, from the consideration of your peculiar circumstances, I have thought it right to grant the following dispensations for the present Lent:

REGULATIONS.

1. Every day, except Sunday, is to be kept as fast, upon one meal, to be taken about noon, or any time after noon.

2. The use of flesh meat is allowed on Mondays, Tuesdays and Thursdays, at the one meal only; and on Sundays as usual.

3. Besides the meal on fasting days, a collation, which should not exceed the fourth part of an ordinary meal, is allowed; this might be taken in the morning

or at night, but not at each time. At this collation neither meat, fish *nor* eggs is allowed. *Butter or cheese allowed.*

Travelers who cannot without difficulty or great inconvenience procure necessary food are dispensed with from the observance of the law during those journeys which are of necessity and in those places where they cannot make arrangements for observing the law.

Laboring persons whose bodily labor is very great and women upon whose sustenance depends that of their children, are also excepted from the observance of the law of fasting, though not of abstinence.

The pastors are authorized in their different congregations to give such dispensations as they may, before God, see proper to those persons who are subject to their jurisdiction.

The use of flesh meat is not allowed for the Sunday, Monday, Tuesday and Thursday next preceding Easter Sunday.

The grace and peace of our Lord Jesus Christ be ever with you. Amen!

† EDWARD, *Bishop of Cincinnati.*

Mr. Michl Dittoe:

Will read or show the annexed Pastoral to his Catholic neighbors & recommend the observance of its contents.

We are admonished by our Saviour in the Gospel "to work out our salvation with fear & trembling," "to do penance or perish for ever," "to judge & condemn ourselves now that we [may] not be condemned with the world." Therefore "let your light shine before men that they may see your good works & glorify your Father who is in heaven."

Accept my blessing for yourself, yr. family & yr. neighbors.

† Edwd.
B. C.

[Address] Mr. Michael Dittoe,
Union Town,
near Somerset, P. C., O.

II.

AN EARLY PAGE IN THE CATHOLIC HISTORY OF NEW YORK

If the most interesting phase of American history be, as many writers assure us, the international relations of the United States with Europe after the War of Independence, then to Catholic hearts in America the next in order of interest is the share taken by European Catholics in the support of the first American missions. It is almost an untouched field in our history; and gratitude would seem to suggest that, in the light of the charities the American people, Catholic and non-Catholic, have been pouring lately into the afflicted countries of Europe, a more accurate attempt should be made to chronicle all that corporate bodies, such as the *Leopoldine Association of Vienna*, the *Ludwigsverein of Munich*, and the *Propagation of the Faith of Lyons*, accomplished in days when the Church was hampered and handicapped here by an overwhelming poverty. Besides these official societies

whose sole purpose and aim was the subsidization of the young American missions, there were also individual grants of money, which ought not to be lost sight of by those who write the history of our dioceses. Letters exist, for example, in the *Archiepiscopal Archives* of Westminster to show that the first and second Lords Baltimore nearly impoverished themselves by their constant grants to the missions of Maryland. There is also the generous grant of Sir John James, Bart., to the Catholic Church in Pennsylvania, which the Rev. Joseph L. J. Kirlin has so well described in the *Records* of the *American Catholic Historical Society* (Vol. XXVI (March, 1915), pp. 78-88); and a third example of this individual charity is that of King Charles III of Spain towards the building of St. Peter's Church on Barclay street, New York City.

The story of the founding of this church—one of the pioneer congregations of the great metropolis—has been told by John Gilmary Shea from the original documents which he had copied in the Archives at Alcalá de Henares. These documents we now reproduce through the courtesy of the learned Archivist of the *Georgetown Archives*, the Rev. Father Devitt, S.J. (They will be found in the *Shea Collection*, No. 38, envelope 13, and are marked *Archivo general, Estado, leg.* No. 3886, 18, *Alcalá de Henares*).

New York was the capital of the United States at the time and the residence of the foreign ministers. At this epoch the French Consul-General was Hector St. Jean de Crêvecoeur, and the Spanish Minister Señor Diego de Gardoqui. Their houses were used as places of worship by the Catholics; and in 1785, when the "Congregation of New York" decided upon building a church, petitions were sent through these two Legations to the King of France and the King of Spain. Shea tells us that their appeal to the French King seems to have met with no response, active and generous as Mr. de Crêvecoeur had shown himself. The Petition to King Charles III of Spain, dated New York, September 3, 1785, and signed by José Ruiz Silva, Henry Duffin and James Stewart, was more fortunate. This Petition the Spanish Prime Minister, Floridablanca, acknowledged in a letter to Gardoqui, December 31, 1785; and on March 13, 1786, the King instructed Gardoqui to offer in his name the sum of 1000 *pesos fuertes* to the struggling congregation. Gardoqui acknowledged the King's command in the following letter to the Prime Minister, dated New York, June 18, 1786:

Exmo. Señor. Muy Señor mio: Por la carta No. 4 de 13 Marzo con que me honró V.E. quedo enterado del auxilio con que la liberal mano de S.M. quiere socorrer á la fábrica que la Congregación do los Católicos de esta ciudad está construyendo, y me manda le suminstre de contado con mil pesos fuertes efectivos para el expresado destino.

Luego que el comisionado principal de dicha Congregación que se halla ausente, se restituya, daré puntual cumplimineto á la orden de V.E. procurando si halla arbitrio sacar el partido de alguna tribuna ó sitio distinguido para la Casa del Rey en dicho templo, lo que espero aprobará S.M.

A su tiempo informaré á V.E. de lo que haya efectuado, entre tanto quedo prevenido de que V.E. habrá dado el aviso correspondiente al Ministerio de Indias. Quedo á la dispoción de V.E. pidiendo á Dios le guarde muchos años. Nueva York, 18 de Junio de 1786. Exmo. Señor B.L.M.á V.E. su mas reconocido y obediente servidor, Diego de Gardoqui. Rubrica. Exmo. Señor Conde de Floridablanca.

(Translation.)

Most Excellent and Dear Sir:—

By the letter No. 4 of March 13, with which your Excellency has honored me, I am informed of the assistance with which the liberal hand of His Majesty desires to help the building which the congregation of the Catholics of this city is constructing, and by which he asks me to furnish in cash a thousand *pesos fuertes* for the said purpose.

As soon as the principal commissioner of the said congregation, who is now absent, returns, I will comply faithfully with your Excellency's order, procuring if possible the grant of a tribune or place of distinction for the royal house in the said church, which I hope His Majesty will approve.

In due time I will inform your Excellency of what I have achieved; in the meantime I know that your Excellency has given due notice to the Ministry of the Indies. I remain at your Excellency's order, asking God to guard you for many years to come.

Your Excellency's most grateful and obedient servant,

DIEGO DE GARDOQUI.

Most Excellent Count of Floridablanca.
New York, June 18, 1786.

The money (a large sum for those days) was paid later in June, 1786, and Gardoqui sent to Floridablanca a letter which had been addressed to him by the Trustees of St. Peter's (as the church was destined to be called), dated June 20, 1786. Accompanying this letter was a formal receipt for the money under the same date. The two documents as they are copied from the *Shea Collection* are as follows:

Carta humilde dedicatoria que en nombre de la Congregación de los Católicos Romanos de la Ciudad de Nueva York, presentan sus administradores al Señor Don Diego de Gardoqui, Ministro de S.M.

La atención y aprecio con que V.E. se ha servido manifestar el interés que se toma en protejer nuestra Congregación desde su arribo a este Estado, nos impone la precisa obligación de dedicar á V.E. las mas sinceras y cordiales gracias, y hacerle de nuevo presente cuan esperanzados vivimos en la continuación de los favores de V.E. Permítanos V.E. suplicarle que represente á S.M.C. cuan perspicasmente reconocemos el peso de obligación en que nos ha constituido, y el grande estímulo de que servira a nuestra profesión el haberse S.M. tan graciosa y magnificamente dignado concedernos su Real protección, y el precioso socorro que su notoria liberalidad se ha servido envirarnos, medio único de poder levantar la Iglesia de San Pedro en esta ciudad, en la cual, cuando concluida nos tomaremos la libertad de erijir una Tribuna en el lugar mas distinguido apropriándola a la disposición de S.M.

La infancia en que fluctua nuestra Congregación es indispensablemente la causa de que sus fondos esten reducidos á los limites mas estrechos, y esta estrechez, de que veamos obligados á recurrir á la liberalidad de los poderosos y bien inclinados vasallos de S.M., para concluir la fabrica de nuestra Iglesia; á cuyo intento hemos formado un plan (que esperamos merezca la aprobación y asentimiento de V.E.) de comisionar un clérigo para pasar á Vera-Cruz y México y volver á la via de la Habana.

Nuestra confianza en estas medias es vivisima pues las juzgamoss el solo

medio de poder proseguir nuestra empresa y promover y añadir respeto y credito á nuestra fé y república.

Por lo tanto, suplicamos á V.E. con la mayor sumision se sirva favorecer este proyecto con su condescendencia y auspicios, pues con ellos estamos bien seguros del buen éxito, y llenos de obligación rogaremos á Dios que la vida de S.M. sea eternamente, y la de V.E. muchos años.

Nueve York, 20 de Junio, 1786. Domingo Lynch, Gibt. Bourke, Juán Sullivan, Andrés Morris, Jorge Shea, Dennis McReady, Guillermo Byron, Carlos Naylon.

(Translation.)

Letter of humble dedication sent by the administrator in the name of the congregation of the Roman Catholics of New York City to Señor Don Diego de Gardoqui, Minister of His Majesty.

The attention and friendship with which Your Excellency has had the kindness to manifest the interest which you take in protecting our congregation since your arrival in this State imposes on us the deep obligation of offering to Your Excellency our most sincere and cordial thanks, and reminding you once more how hopeful we are that Your Excellency continue those favors. Your Excellency will kindly allow us to beg you to inform His Catholic Majesty how deeply obliged we feel to him and how great a stimulus it will be to our faith, since His Majesty has so graciously seen fit to grant us his Royal protection, and the precious help which his well-known liberality has had the kindness to send us, our only means of erecting the Church of St. Peter in this city, in which, when finished, we will take the liberty of erecting a tribune in the most distinguished place and of reserving it for His Majesty's use.

The infancy of our congregation is indispensably the reason why its funds are so reduced, and the meagreness of our means the cause of our being obliged to have recourse to the liberality of the powerful and well-disposed servants of His Majesty, in order to complete the erection of our church, to which purpose we have devised a plan (which we hope will merit the approval and consent of Your Excellency) of appointing a priest to go through Vera Cruz and Mexico City and return via Havana. [In order to take up collections there.]

Our confidence in this measure is very great, for we judge it to be the only means of enabling us to continue our enterprise of promoting and adding respect and credit to our faith and Republic.

Therefore we beseech Your Excellency to deign to favor this enterprise with your consent and protection, because with them we are sure of success, and in all gratitude we will pray to God that the life of His Majesty and that of Your Excellency be prolonged for many years to come.

Domingo Lynch,
Gibt. Bourke,
Juán Sullivan,
Andrés Morris,
Jorge Shea,
Dennis McReady,
Guillermo Byron,
Carlos Naylon.

New York, June 20, 1786.

Traducción del recibo dado por los administradores de la Congregación de Católicos Romanos de la ciudad de Nueva York por la limosna de mil pesos fuertes que S.M. se ha dignado darles.

Habiéndose S.M. Católica servido dar a la Congregación de Católicos Romanos una muestra de su Real favor y bondad, para erejir el primer templo, nombrado San Pedro en esta Ciudad,—Certificamos nosotros los administradores con la mayor gratitud haber recibido del Señor Don Diego Gardoqui, para dicho fin, la suma de mil pesos fuertes; y reconocemos al mismo tiempo la debida obligación en que estamos a dicho Señor Gardoqui por el interes y asistencia que en diferentes ocasiones ha manifestado en cuanto ha conducido á activar y dar fuerza á nuestra profesión en este Estado.—Nueva York, 20 de Junio, 1786.

Domingo Lynch, Andrés Morris, Jorge Shea, Carlos Naylon, Gibt. Bourke, Juán Sullivan, Dennis McReady, Guillermo Byron.

(Translation.)

Translation of the receipt given by the administrators of the Congregation of Roman Catholics of the City of New York for the alms of one thousand *pesos fuertes* that His Majesty has deigned to give them.

His Catholic Majesty having pleased to give to the Congregation of Roman Catholics a proof of his royal favor and kindness towards the erection of the first church, called St. Peter's, in this city, we, the administrators, certify with the highest gratitude that we have received from Señor Don Diego Gardoqui for the said end the sum of one thousand *pesos fuertes;* at the same time we acknowledge the debt of gratitude which we owe to Señor Gardoqui for the interest and assistance which on several occasions he has manifested in all matters that have tended to enliven and strengthen our profession in this State.

DOMINIC LYNCH,
ANDREW MORRIS,
GEORGE SHEA,
CHARLES NAYLON,
GILBERT BOURKE,
JOHN SULLIVAN,
DENNIS MCREADY,
WILLIAM BYRON.

New York, June 20, 1786.

The trustees again addressed themselves to the Spanish Minister on October 28, 1786, announcing the early completion of their church and the arrangements which had been made to celebrate the first Mass in the church, on the King's feast-day, St. Charles Borromeo's Day, November 4, and asking him to assist in person with his family.

This letter, which was sent by Gardoqui to Floridablanca, is as follows:

Traducción al Señor Don Diego de Gardoqui Ministro de la Corte de España. La magnifica liberalidad con que S.M. Católica se he dignado conceder, no solo su Real protección, sino un precioso socorro a la Congregación Católica se ha servido tomar en los adelantamientos de su Templo proporciona la dicha en sus administradores de reiterar á V.E. en su nombre, y de la Congragación en general las mas sinceras gracias; y renovarle el profundo respeto con que todos los individuos invocan el nombre de S.M.C.

Para poder dá.. pruebas de su fiel reconocimiento, carecen de toda expresión, y el único medio que encuetran en su poder es repetir á V.E. otra vez, se sirva señalar el sitio que fuere mas de su agrado en la Iglesia para erejir una tribuna; y al mismo tiempo asegurar á V.E. con verdad, que por mas esfuerzos que han hecho en recoger limosnas, no obstante, no ha bastado con mucho para completar los deseos que les predominan de verla concluida.

Sin embargo, como solo anhelan poder manifestar el celoso afán que rige su humilde gratitud hacia S.M. Católica, han practicado las mas vivas diligencias (y esperan en Dios se cumpliran sus deseos) para abrir la Iglesia el dia se San Carlos, y celebrar la primera Misa en honor de S.M. y á este fin suplican á V.E. se sirva favorescerles con su asistencia y la de su familia; lo cual no solo servirá de mucho estímulo sino que abivará el celo de nuestra congragación que aunque numerosa se encuentra la mayor parte sin medios para poder concluir la Iglesia.

Nueva York, 28 Octobre de 1786. Somos con el mayor respeto, Señor, los mas obedientes y humildes servidores de V.E., Domingo Lynch, Gibt. Bourke, Juán Sullivan, Carlos Naylon, Andrés Morris, Dennis McReady, Jorge Shea.

(Translation.)

Translation for Señor Don Diego Gardoqui, Minister of the Court of Spain.

The magnificent liberality with which His Catholic Majesty has seen fit to grant not alone his Royal protection, but also the precious succor to the Congregation of Catholics which he has seen fit to grant towards the advancement of its church, furnishes to his administrators the happiness of offering to Your Excellency in their name and that of the Congregation in general their most sincere thanks; and to renew the profound respect with which all individually invoke the name of His Catholic Majesty.

They lack the means of expressing and of giving proof of their loyal recognition, and the only means which they find in their power is to ask Your Excellency a second time to please point out the place in the church which you like best for the erection of a tribune; and at the same time truly to assure Your Excellency that in spite of the many efforts which they have made in collecting alms, nevertheless it as not been enough to satisfy the desire which they have to see it completed.

Nevertheless as they only wish to be able to manifest the zealous interest which inspires their humble gratitude towards His Catholic Majesty, they have exerted themseives to the utmost (and trust in God that their wishes will be fulfilled) in order to open the church on St. Charles' day and to celebrate the first Mass in honor of His Majesty; and to this end they beg Your Excellency to honor us with your presence and with that of your family, which not only will serve as a great stimulus but it will also increase the zeal of our Congregation, the greater part of which, although numerous, has no means of finishing the church.

We are, Sir, with the greatest respect, Your Excellency's most obedient and faithful servants,

Dominic Lynch,
Gilbert Bourke,
John Sullivan,
Andrew Morris,
Dennis McReady,
George Shea.

New York, October 28, 1786.

Another letter sent by the Minister to Floridablanca, under date of November 7, 1786, describing the ceremony, which took place on St. Charles' Day, is as follows:

Nueva York, 7 de Noviembre de 1786.

Deseosa la congregación de los Católicos Romanos de esta ciudad de dar á S.M. Católica las pruebas mas evidentes de gratitud por la poderosa protección y generoso socorro con que la piedad de S.M. se ha dignado distinguira para la ereccion de su nueva Iglesia resolvió adornarla en el modo mas decente, y que se celebrare la primera Misa el cuatro del corriente que fue dias de S.M. y del Príncipe de Asturias.

A este fin, suplicó al Encargado de Negocios Don Diego de Gardoqui que se sirviese assistir á esta función con toda, su, familia y no obstante de no haber podido concluirla, se verificó; á costo de haberse doblado los trabajos, el que la mañana de aquel dia se celebrase la primera Misa por su Cura párroco, Mr. Nugent, asistido de los Capellanes de las Casas de España y Francia, á que concurrió el referido Encangado con toda la familia española, habiéndole adornado la Congregación un sitio distinguido, que se asegura quedará señalado para los Ministros ó Dependientes de S.M. en esta Ciudad.

Fué grande el consuelo de los fieles en esta ocasión, y no la malogró el Cura párroco, porque concluida la Misa hizo un exorto muy cristiano, recordándoles la obligación de dar gracias al Todopoderoso, y que pidiesen por la salud y felicidad del Rey Católico y la Real Famila.

Concluida la función se restituyó el referido Señor Gardoqui á su casa á celebrar aquel plausible dia, y obsequió con una esplendida comida al Presidente, a los Miembros, y Secretario del Congreso, al Gobernador del Estado, á los Ministros de Negocios Extrangeros, de Guerra, y Junta de Real Hacienda; á los Ministros y Consules Extranjeros y á otras personas de distinción.

Despues de la comida dió aquel Encargado los trece brindis siguientes arreglados [segun] actuales circumstancias y constumbres del pais:—

1°. Por el Rey de España y toda la Real Familia.
2°. Los Soberanos de la Casa Borbón.
3°. Los Estados Unidos de America.
4°. Los Secretarios de Estado de S.M.C.
5°. El General Washington.
6°. El Virrey Conde de Galvez.
7°. El Conde de Rochambeau.
8°. Perpetua y estrecha amistad entre S.M. Católica y los E. E. U. U.
9°. A que el soldado que honradamente ha vuelto al arado, goce en paz, y con abundancia los frutos de la tierra.
10°. A que los vasallos conozcan siempre el valor de los buenos soberanos y los amen.
11°. A que las virtudes y Corona de S.M. Católica asciendan á su mas larga posteridad.
12°. Por la fidelidad de buen Gobierno á todas las Naciones.
13°. El dia, los que favorecen á celebrarle y la salud, prosperidad y larga vida del Augusto Rey Católico.

Los convidados manifestaron la mayor satisfacción y júbilo, y á todo se dió fin con el mayor orden.

(Translation.)

New York, November 7, 1786.

The Roman Catholic Congregation of this city, wishing to give to His Catholic Majesty the most evident proof of gratitude for the great protection and generous help with which the piety of His Majesty has seen fit to honor it, for the erection of its new church, has resolved to adorn it in the most fitting manner and also that the first Mass be celebrated the fourth of this month, which is the "Saint's Day" of His Majesty and of the Prince of Asturias.

For this end it besought the *Chargé d'Affaires*, Don Diego de Gardoqui, to attend this ceremony with all his family, and although the church has not been finished, by means of doubling the work of construction the ceremony was performed, and the first Mass was said by the parish priest, Mr. Nugent, assisted by the chaplains of the Houses of Spain and France, at which was present the said *Chargé d'Affaires* with all his family. The Congregation assigned him a place of distinction, which we are assured will be reserved for the Ministers or Representatives of His Majesty in this city.

Great was the joy of the faithful on this occasion, and the parish priest made good use of it, because when the Mass was ended he gave a very Christian exhortation, reminding them of their obligation of giving thanks to the Almighty and of praying for the health and happiness of the Catholic King and the Royal Family. When the ceremony was over, Señor Gardoqui went back to his home to celebrate that memorable day and gave a splendid banquet in honor of the President, the members and secretaries of the Congress, the Governor of the State, the Ministers of Foreign Affairs, of War, of Domestic Affairs, the Ministers and Foreign Consuls, and other persons of distinction.

After the banquet the Chargé d'affaires gave the following toasts, arranged according to the circumstances and customs of the country:

1. To the King of Spain and the Royal Family.
2. To the Sovereigns of the House of Bourbon.
3. To the United States of America.
4. To the Secretaries of His Catholic Majesty.
5. To General Washington.
6. To the Viceroy, Count of Galvez.
7. To the Count of Rocheambeau.
8. To a lasting and close friendship between His Catholic Majesty and the United States of America.
9. To the army now honorably returning to the plow, that it may enjoy in peace and abundance the fruits of the earth.
10. That the subjects always recognize the worth of their good Sovereigns and love them.
11. That the virtues and crown of His Catholic Majesty be continued to all his descendants.
12. For the fidelity of good government in all nations.
13. For the prosperity, health, and long life of the August Catholic King and that of the invited guests.

The guests showed the greatest satisfaction and joy and all ended with the best cheer.

One last document relating to this event, which deserves the place of honor in the series, remains to be chronicled. It is the letter sent by Dr. Carroll (whom Gardoqui styles the "Bishop of this Continent") to the Spanish Minister, written at Baltimore, November 14, 1786. Dr. Carroll was only Prefect Apostolic at that time, but as he exercised quasi-episcopal jurisdiction over the Catholics of America, the Spanish Minister cannot be blamed for anticipating what the whole country foresaw would be Propaganda's action:

Traducción de la carta escrita por el Ilmo. Obispo Don Juán Carroll, Obispo Católico de este Continente, al Señor Don Diego de Gardoqui.

Señor: La magnificencia de la Majestad Católica, y los nobles auspicios que se ha dignado conceder á la Iglesia de Nueva York, unida con mi obligación y natural afecto, labran la honra que me apropio de rendir é V.E. (como representante de aquel gran Príncipe), el debido tributo de mi reconocimiento, y si no fuere una presuncion demasiadamente osada, me propasaria á suplicar á V.E. dirijiese la sincera expresión de la gratitud y respetuosa veneración que les domina; porque á decir verdad, el Patrocinio de S.M. Católica no solo eternizará para la posteridad el ejercicio de nuestra religión en el Estado de Nueva York, sino que proporciona cimientos para otros establecimientos de la misma especie.

Que este gran acto, merecerá que el Cielo derrame sus benediciones sobre S.M.C., su posterided y Reino, lo espero de las constantes oraciones conque lo piden aquellos que disfrutan el beneficio de la liberalidad de S.M.; y si á estos sentimentos del mas profundo reconocimiento hacia la generosa bondad de S.M. se une el vivo recuerdo del medio por quién se ha recibido el efecto de aquellos, en este caso yo solo suplico á V.E. se persiva que jamas olvidaré lo mucho, que debo nuestra profesión á la activa y poderosa recomendación de V.E.

La desgracida suerte que casualmente dispuso no recibiera á tiempo el convite con que me honró esa Congregación para el dia de San Carlos, fué para mi grande sentimiento, pues me privó, de la oportunidad de manifestar á V.E. el sumo respecto y estimación con que tengo el honor de ser el mas obediente y humilde servidor de V.E. J. CARROLL.

Baltimore, 14, Nov. 1786.

(Translation.)

Translation of the letter written by the illustrious Bishop Don John Carroll, Catholic Bishop of this Continent, to Señor Don Diego de Gardoqui.

Sir:—

The magnificence of His Catholic Majesty and the noble favors which he has seen fit to grant to the church of New York, united with my gratitude and natural attachment, cause me to take the honor of offering to Your Excellency (as representative of that great Prince) the due tribute of my gratefulness; and if it is not too daring a presumption I would go so far as to beg Your Excellency to convey the sincerest expression of gratitude and respectful veneration which dominates them; and, to tell the truth, the gift of His Catholic Majesty not only will live in posterity by the exercise of our religion, but will be the foundation for other establishments of the same nature.

I hope from the constant prayers of those who enjoy the benefit of the bounty of his Majesty that this great act will merit that Heaven pour down its benedictions on His Catholic Majesty, his posterity and his kingdom; and if to these

sentiments of most profound gratitude towards the generous kindness of His Majesty be united the vivid remembrance of the person through whom the effect of the same has been received, then I humbly beg Your Excellency to be sure that I shall never forget how much our faith owes to Your Excellency's active and potent recommendation.

The untoward event which has prevented me from receiving in time the invitation with which I was honored by the Congregation for St. Charles' Day was deeply regretted by me because it deprived me of the opportunity of expressing to Your Excellency the great respect and esteem with which I have the honor of being the most obedient and humble servant of Your Excellency,

J. CARROLL.

Baltimore, November 14, 1786.

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BOOK REVIEWS

Pioneer Priests of North America. By Rev. T. J. Campbell, S. J. Vol. I, Among the Iroquois; vol. II, Among the Hurons; vol. III, Among the Algonquins. The American Press, New York, 1911-1914.

In the annals of the Catholic Church there is nowhere a more glorious record of achievement than is to be found in the pages devoted to the propagation of the faith on the American continent, North and South, since the day Columbus first raised the Cross in the Western hemisphere. The marvelous labors, first of all, of the Spanish missionaries who followed in the wake of, and corrected, as far as circumstances permitted, the evil wrought by the fierce Conquistadores, arouse our warmest admiration. Yet, what these "pioneer priests" of Spanish America accomplished in the South for the extension of the Kingdom of God on this newly discovered continent was faithfully duplicated in the North, during the seventeenth, eighteenth and nineteenth centuries, by devoted missionaries of various religious orders and congregations. Even at the present time the coldest, bleakest, most desolate parts of the Dominion of Canada bear daily witness to the successful labors of hundreds of priests, and of their invaluable coadjutors, the nuns of the great missionary communities, amid conditions which, but for the grace of God, would be simply beyond human endurance. The writer recalls having met many years ago, several of these modern heroes of the Cross, men who had spent the best part of their lives teaching the rudiments of the faith to the Indians, in the most remote regions of British Columbia. Yet, not one of them was in the least conscious that he had done anything out of the ordinary. Several among them were scholars —one in particular is now famous for philological writings—and all were French gentlemen of the best type. But in early manhood they gave up all worldly prospects in order to follow more closely in the footsteps of the Divine Master, and thereby have made humanity their everlasting debtors.

It is a series of pen pictures of the predecessors of these modern evangelists in the seventeenth century possessions of France in North America, that Father Campbell presents to us in the three volumes under review. The complete work comprises over forty studies bearing on the life and labors of the principal Jesuit missionaries who in the late seventeenth and early eighteenth century preached the Gospel to the aborigines

of Eastern Canada. The names of Jogues and Bréboeuf, Marquette and Lalemand, are, as they deserve to be, singled out for special honor, but there is no one of this noble band who does not deserve the tribute paid his memory by the author of these intensely interesting pages.

At the present day, when the aborigines are fast disappearing from the United States and Canada, not much attention seems to be given by the average man to the conditions experienced by the early settlers, their relations with the tribes who then dwelt in the land and particularly to the efforts, in a large degree successful, of the Catholic Church to Christianize, and consequently to civilize, the Indians of North America. The ideas of most of us on these matters are rather hazy, and, in particular, few know of the tremendous obstacles to success encountered at every step by the first laborers in the most unpromising of vineyards. A glance through, for instance, Father Campbell's chapters on the four priests mentioned above will prove to most of us somewhat of a revelation. From them, among other things, we learn that the Indian was far from an easy subject for conversion; that on the contrary any ideas he possessed on the subject of religion were particularly alien from Christianity. Longfellow's "Hiawatha" was an ideal who had few counterparts in real life. To acquire a command of the various Indian dialects was also a serious task, and worst of all were the disgusting habits of the natives, which the missionaries had to endure without the slightest sign of repugnance, under pain of instant and perpetual failure to accomplish their object.

Yet, these and numerous other obstacles were met, and eventually overcome, with a patience that was simply inexhaustible, by a host of missionary priests animated by apostolic zeal of the very highest order. The ways and means by which they attained their end are admirably depicted by Father Campbell in the work before us. The noble history of those old-time French priests is excellently told by their modern confrère, and it is a history with which every intelligent American Catholic should become familiar. Every parish library in the land should possess these three volumes, and not merely to ornament the shelves, the fate too frequently of serious works, but for constant, daily usage.

Columbus and His Predecessors. By Charles H. McCarthy, Ph. D., author of "Lincoln's Plan of Reconstruction"; "Civil Government in the United States," etc. Philadelphia: John Joseph McVey, 1912. 12mo., pp. xiv + 224.

Since the advent of the new school of historical criticism there has risen a constantly increasing demand for popular works based upon

strictly scientific investigations. Intelligent general readers as well as learned specialists have begun to clamor for historical truth; the modern historian is called on to share with the people the fruits of his more perfect methods. Dr. McCarthy's essay, as the foreword suggests, aims to comply with this demand in so far as it concerns certain controverted questions about the Discoverer of the New World and the genesis and development of his great project. In a clear and simple style it summarizes the principal known events in the life of Columbus as seen against the back-ground of the achievements of his predecessors. Most notable among these were the Norse navigator Leif, son of Eric, whose discovery of the North American continent in 1001 is no longer disputed, and Prince Henry the Navigator, whose patronage was responsible for a series of brilliant discoveries along the west coast of Africa culminating (after Columbus' first voyage) in Vasco da Gama's famous journey to India around the Cape of Good Hope.

The author's careful study of the career of Columbus concludes with a discussion of the fate of his heirs in the government of the colony he had founded in the New World. The narrative itself is relatively unimportant though it is not slighted; the author seems mainly bent on clearing up some of the misrepresentations which have found their way into Columbian literature through the insufficient study of sources. The Toscanelli correspondence from which Columbus is alleged to have received the first inkling that he could reach India by sailing west, is held to be genuine and those historians who reject it have not proved it to be a forgery.

The disputed question as to who furnished the money with which Queen Isabella defrayed seven-eighths of the expense of the first voyage is taken up in detail. Documents are copiously cited to prove that it was loaned, not by any private citizen, but by Luis de Santangel and Francisco Pinelo acting in the capacity of treasurers of the Santa Hermandad or Holy Brotherhood. Who advanced the one-eighth which Columbus agreed to furnish is not known. It might have come from any one of the numerous influential friends he had made in Spain, perhaps from the Duke of Medina Celi, whose hospitality Columbus enjoyed for two years while he was trying to interest the Spanish sovereigns in his scheme.

The author also disposes of the story of the "nameless pilot" who is alleged to have been driven west by storms to an unknown island in the Atlantic. From here, it is said, he returned as far as the Madeiras and died in Columbus' own house on the Island of Porto Santo after turning over his charts and maps to the future explorer. The story is first quoted by Oviedo in his *General History of the Indies,* published

twenty-nine years after the death of Columbus, but the author of that work himself refused to believe it. Nevertheless, later historians repeated it from time to time with added details, until finally a name is given to the "nameless pilot," the unknown island to which he was driven becomes the very Española where Columbus afterwards planted a colony and the date of the voyage is fixed as 1484, although according to his own statement Columbus spent that year and the next in Portugal. The varying accounts are carefully examined and contrasted with the authenticated facts of Columbus' life with the result that the tale seems all but impossible. Yet, as the author candidly admits, it has even in our own day a powerful champion in the person of M. Vignaud, who goes so far as to reject the Toscanelli correspondence as a forgery rather than surrender his point.

The *Journal* which Columbus kept during his first voyage is cited to prove that contrary to the common belief, the discovery of a new trade-route to India was not his sole or his principal motive. In this document he declares his intention of carrying Christianity to the vast hordes of pagans in the realm of the Great Khan, whose vain attempts to secure missionaries from Rome in the thirteenth century he had read of in Polo's book. With the profits of the expedition, he says, he hoped to finance a new Crusade to rescue the Holy Lands from the Turks.

The political events in Española during the three succeeding visits of the discoverer, the successful intrigues of his enemies, the withdrawal of his titles and powers, his return to Spain in chains, the failure of the Admiral after his release and of his son and heir, Diego, after his father's death, to get complete justice from King Ferdinand, and finally, the passing of the last vestige of authority from the hands of his descendants are narrated in the last two chapters of the essay. It would be difficult to find a greater quantity of useful information touching this epoch-making event in a book so small and so convenient. The study has been prepared with utmost care by an author whose long experience as a professor of American History enables him to speak with authority upon the subject. A bibliography at the end serves as an excellent guide to those who desire to do further reading on the extension of geographical knowledge in general and the Columbian period in particular.

The book is published under the auspices of the Knights of Columbus and the preface is contributed by the Supreme Knight of that order, James A. Flaherty, Esq. It is to be regretted that greater care was not exercised in the matter of printing as well as in the selection of paper and binding. The work is worthy of a better format.

Voyage aux États-Unis de l'Amérique 1793–1798. By Moreau de Saint-Méry. Edited with an Introduction and Notes by Steward L. Mims, Assistant Professor of History in Yale College. Yale Historical Publications, No. II. New Haven, 1913, pp. xxix + 439. Price $2.50.

In examining the manuscript catalogue of the *Archives Coloniales* at Paris some years ago, and more especially the section dealing with the great *Collection Moreau de Saint-Méry,* Professor Mims came across the title *Voyage aux États-Unis,* 1793-1798, *par Moreau de Saint-Méry.* On examination the manuscript proved to be an interesting diary of five years' exile spent in New York, Trenton, Philadelphia, Baltimore and other American cities of the time, and after reading the work in the excellent form in which Dr. Mims has presented it to American readers, we cannot help congratulating him both upon his discovery and upon the judgment which prompted him to publish it.

Professor Mims' primary object has been to make the text available as an historical document, and though purists in this field of historical work might complain at certain liberties he has taken with the text, it must be conceded that whatever corrections he has made heightens its value as a source. An example of his wisdom in so doing is the omission from the text of a long and incomplete description of Schuylkill Bridge.

Moreau de Saint-Méry was born at Fort Royal, Martinique, on January 13, 1750. At nineteen he went to France, where he completed his studies, and at the end of three years attained the coveted degree which gave him the rank of *avocat au parlement,* and then returned to St. Domingo, where he began the practice of law. It was during this period of his life that Moreau began to make that great collection of laws whose publication has made his name immortal to all students of West India history. These *Loix et Constitutions des Colonies françaises de l'Amérique sous le Vent,* were published between 1789-1790. He had returned to Paris for their publication, and at the outbreak of the Revolution, Moreau became one of its most ardent champions and defenders. He was one of the delegates in the assembly of 1789, and in a short time his influence dominated the whole assembly. Elected as its President, in July, 1789, it was into his hands that the keys of the Bastille were placed after its fall. He was the master of the situation during that awful summer and autumn of 1789, "this American-born Frenchman," as Dussault calls him, "a stranger in a way to France and grown famous within a short lapse of time." Moreau himself used to remark playfully afterwards that he had been "King of Paris" during these days. The rest of his remarkable history is too well-known to students to repeat

it here. Our interest is centered around the sights and scenes of early American life which he depicts with all the gaiety and all the mordant, though not bitter, criticism of the educated Frenchman of his time.

He fled from Paris in the autumn of 1793, at the accession to power of Robespierre, and sailed from Havre for the United States, arriving at Norfolk, March 8, 1794. A voyage of one hundred and nineteen days! Well may the reader show astonishment! But there is more than astonishment in that voyage. Every page of his diary of these days on the ocean has notes and comments worthy of repetition. He was the only passenger, among nineteen, who spoke English, and he acted as intermediary between them and the captain on more than one occasion when food had run low, and when conditions on board had become so bad that it was doubtful if some of them would reach the United States alive. Those who have crossed the Atlantic several times, and who have experienced that subtle ennui which comes after the first few days out, when the other passengers seem to become real human beings again, will wonder what they did during the four months' voyage. They fished; they cooked their own meals, in which *les oignons jouèrent alors un rôle capital* (p. 11); they used what little they could remember of their astronomical studies as young men to gauge the longitude when the captain refused to tell them how far they had progressed; they made up a class for English, which Moreau taught with indifferent success; they complained to the captain when the wine gave out, and when they were under *l'affreuse necessité de ne boire que de l'eau* (p. 17); in fine, it was a voyage few of them would want to make again, and few of us of the present day would have courage to undertake.

Catholic readers of this interesting diary will look in vain for any statement regarding the belief of Moreau. It is true they chanted a *Te Deum* on escaping from the English Channel, and that once on land at Norfolk, Moreau was overcome by *le sentiment à une profonde gratitude vers l'Etre qui tient l'Univers dans sa main et qui daigne sans doute entendre les vœux de l'homme pénétré de sa Puissance* (p. 37). After his arrival, he remained for some time at Norfolk and then went to Philadelphia, by way of Baltimore, Newcastle, Wilmington and Chester, arriving in the Quaker City, where, in spite of his short two months in the country, he tells us, in speaking of the honor paid him at the House of Congress, *mon cœur américan fut bien orgueilleux et bien touché de cet honneur* (p. 102). At Philadelphia he set up a book store and printing press, at the corner of Front and Walnut Streets, and his shop became the rendezvous of all those noted *émigrés*,—Talleyrand, de Noailles, Talon, de Beaumetz, Demeunier, La Colombe, La Rochefoucauld de Liancourt, and the future King Louis Philippe, who

was then Duc d'Orleans. Talleyrand was without doubt the most notable of them all, and after the long winter nights when this little company would gather around the stove in Moreau's shop and tell over again the *infandum dolorem* of those terrible days they had lived through and escaped from, one can understand what must have been passing through Talleyrand's mind, when he passed old St. Joseph's Church a few blocks away, or St. Mary's nearer still. Both of these churches were old at the time, St. Joseph's being founded in 1732 and St. Mary's in 1762, and the unworthy Bishop of Autun, whose immoral life had made him notorious and whose life after his return to France in 1796 was to make him the foremost diplomatic personage of his time, must have looked upon these struggling parishes with more than a layman's interest.

Among the many interesting facts the Diary contains, must be mentioned the description (p. 54) of the missionary work done by the Capuchins among the refugees of the West Indies; the references to the Baptist, Methodist, Presbyterian, Anglican and Quaker communities in the cities and towns he visited; and his remarks about the Catholics of Norfolk, New York and Philadelphia. It is amusing to read that the Catholic priest at Norfolk, *un hibernien zélé, à figure rubiconde . . . tient ses pouvoirs de Mr. Carrol, créole de Maryland* (p. 55). Moreau has scarcely more than contempt and pity for all things Catholic in the young Republic. At New York, he does not find them even worthy of mention; but in Philadelphia, where he passed the greater part of his five years' exile, we find many jottings scattered through his Diary, which throw light on those early days. It would be valuable to know more about the *petit prêtre français fugitif d'Angers* (p. 205), named Houdet, who was an instructor in the city, the Abbé Mangin, and the *prêtres irlandais*, who refused to bury Moreau's mother-in-law in consecrated ground, in July 1795. The congregation of the "Irish Church" we learn (p. 205) refused to allow any *individu de couleur* to be buried in their cemetery. The priests of the Church, presumably St. Joseph's, are *des Irlandais et consequement des fanatiques. Ils ont la desserte de l'église Ste Marie des Irlandais de la 4e rue sud.* Some few facts of the Schism which was just then beginning are also contained in the diary, and in a way throw new light on this painful page in the Catholicity of Philadelphia.

There are only a few of the aspects of this racy journal of olden times which deserve to be read by all American historical students; for Moreau de Saint-Méry, with all his prejudices and drawbacks, intellectual and moral, knew how to describe scenes and events in an inimitable way. There is much to be proud of in his descriptions of this *sol hospitalier, cette terre de liberté, cette terre, qui, si les habitans sont sages, doit*

étonner un jour le reste de l'Univers par sa puissance et peut-être lui imposer la loi d'être heureux comme lui (p. 38).

The University of Yale, and in particular Professor Max Farrand, deserves the highest praise for this addition to its series of historical publications, and Professor Mims has also placed us under a lasting debt of gratitude for his precision and accuracy in editing this wonderful side-light on early American history. It is a work which should be in every library, and is worthy of a translation.

Foundation Stones of a Great Diocese. Brief Biographical Sketches of the deceased Bishops and priests who laboured in the Diocese of Pittsburgh from the earliest times to the present, with an historical Introduction, by the Rev. Andrew Arnold Lambing, LL. D., Vol. I (1749-1860). Pittsburgh, 1914, pp. 345.

It is always a work of love to record the history of those who labored in early days in any portion of the Divine Vineyard; always an act of reverence to bring to light the hidden virtues of those who have gone before us in carrying the Gospel into fresh fields; always a joy to remind the children of our times of the names and the renown of those who now sleep in peace, their work accomplished, their sacrifice complete, and their rest eternal in the arms of Him for Whom they bore the heats and the burdens of this Common Day here below. Suffering and triumph we will find in these sacerdotal lives aplenty. Many of these pages, like echoes from the past, will have a poignant message to those who owe their baptism, their first Holy Communion, their direction and their spiritual peace to these pioneers in the Church of Western Pennsylvania. Many an encouraging word will arise from these pages to the younger generation of priests who will see in the battles fought and won in the lives of men who preceded them, lessons for themselves and inspirations for their own guidance.

Biography of any kind is the most difficult kind of history to write. Biographies of priests and nuns the most difficult of all. If we gather them all before us—these books telling us about the pioneers of our American dioceses, there will be few that deserve the name of history. There are reasons for this, it is true. In many cases, the subjects themselves have left little or nothing behind them in the way of personal archives, letters and memoirs, from which to draw the lineaments of a biography that will live as worthy of a place in American historical work. There are other reasons, also, why many Catholic biographies are failures, and chief among these reasons, is a mistaken notion of the

value of the truth. Expediency triumphs over truth-telling, and false quantities are given to us in a mistaken desire for harmony.

Dr. Lambing,—or Monsignor Lambing, as he now is, since the present Holy Father has recently honored him with a Domestic Prelature, has done more for Catholic historical science than would be apparent from the new list of his works. Ordained in 1869, besides numerous newspaper articles on religious and historical subjects, and many lectures and pamphlets of the same nature, he has published between 1875 and the present year a series of histories which make him the acknowledged historian of Western Pennsylvania. Founder of the *Researches* which the late lamented Mr. Griffin took over about 1885 and which blossomed into the well-known *American Catholic Historical Researches,* Monsignor Lambing has been honored in ways which few Catholics have received. For a long term of years he was President of the Historical Society of Western Pennsylvania, and he is a Trustee of the Carnegie Institute and the Carnegie Technical School of Pittsburgh.

We may justly, therefore, take up his latest work, *Foundation Stones of a Great Diocese,* with the surety of finding therein the same scholarly precision and accuracy which signalizes all his work in the historical field. The volume itself will have naturally more interest for the clergy and laity of Pittsburgh Diocese than for any one else; but the book has a higher value still, it is a good model for similar work in other dioceses. In an Introduction of some fifty pages, the author describes the original situation of Western Pennsylvania and Maryland at the time of the early French explorers. The first religious services in that part of the State are an introduction to the history of religion during the French occupation, and with this firm historical background, Monsignor Lambing portrays to us the story of the erection of the See of Pittsburgh, with complete but concise biographies of the bishops and priests who labored there from 1749 to 1860. Probably the most interesting part of this volume to Pennsylvanians in general will be the story of the *gran rifuto* of Bishop O'Connor, whose *Pax Vobis* came like a lightning-flash to his fellow priests at Gorheim. The First Part of the volume brings us down to the erection of the diocese in 1836; the Second Part contains the history of Bishop O'Connor's administration; the Third Part is made up of biographical sketches of the priests who labored during Bishop O'Connor's episcopate; and the Fourth Part is devoted to a sketch of the Religious Orders and Congregations of men and women in the diocese.

This first volume brings the diocesan history down to 1860. A second volume is in course of publication to which as Monsignor Lamb-

ing says, "a third may be added should sufficient material be at hand, and the author be spared to write it." All who are interested in the history of the Catholic Church in this country will understand his wishes in that quaint sentence and will add their prayers to those of his fellow-priests of Pittsburgh that he may be spared not only to complete this great work,—the result of a lifetime's study, but also to give us other equally interesting and instructive works. This is a book which should be found in every Catholic home in Western Pennsylvania. The children, who are growing up, can find no better or more practical examples of saintly hearts in whose lives tne two bright fires of Love of God and Love of Country burned steadily, lighting all around them with larger hope, fuller charity and sturdier faith in the things that are above.

An Interesting Bit of Local History. A brief Sketch of St. James's Roman Catholic Church, Wilkinsburg, Pa. By the Rector, Rev. A. A. Lambing, D. D., Pittsburgh, 1914 (pp. 60).

On the appearance of the first number of the *Historical Researches,* which Monsignor Lambing founded thirty years ago, there was one at least who saw in prophetic vision the Awakening which was just then beginning in the Catholic historical field. At that time, he was fast making his name known as one of the foremost American writers, and in a letter which he sent to the then Father Lambing, he grows enthusiastic over the interest taken on all sides in that field. After mentioning the work of several who have since become foundation-stones in Catholic American history, he says: "I never knew a greater interest to be felt or shown in the history of Notre Mere la Ste. Eglise Catholique Apostolique et Romaine in this part of the world." John Gilmary Shea's words must have proved an incentive to Mgr. Lambing, for in the little brochure we have before us, already are traceable the grand divisions of his second volume of biographical sketches of the Pittsburgh diocese. It is a model publication, and well serves to preserve to future generations the main facts of a very interesting parochial history. There are few parishes which could not boast of similar historical narratives of their birth and growth, if the Catholic laity were more responsive in buying the same.

The Catholic Church in the City and Diocese of Richmond. Rev. Joseph Magri. 1906.

A brief history of the Diocese of Richmond by the Reverend Father Joseph Magri published in 1906 has come to our hands for notice.

The work opens with a description of the new Cathedral of the Sacred Heart and of the ceremonies of the dedication on November 29, 1906. The work then sketches the growth of Catholicism in Virginia from 1526 to 1832 in the second chapter. It describes the abortive attempts of Menendez, the Governor of Florida, to found a Catholic colony in Virginia, and the labors of Jesuit missionaries. Father Carroll writing in 1785, four years before his consecration as bishop, stated that not a single priest could be found in all Virginia, and that it was his opinion that no Catholic families existed in the state at that time. Our author thinks this not at all surprising considering the existing religious laws and estimates that in the entire 13 states in 1785 there were less than fifty priests and 25,000 laymen.

With the coming of the Reverend Jean Dubois and a few other refugee French priests, we may associate the permanent planting of the Church in Virginia. In 1820, on the petition of the Catholics of Norfolk, the Pope created the diocese of Richmond and appointed as its first bishop the Reverend Patrick Kelley, then President of Birchfield College near Kilkenny, Ireland. For two years the Bishop struggled with financial difficulties, supporting himself by teaching school and then on his own petition was transferred to the See of Waterford and Lismore in Ireland, From 1832 to 1850 the untiring labors of Rev. Timothy O'Brien reaped an abundant harvest, so that in 1840 the Virginia diocese was again set off from Baltimore and the Right Reverend Bishop Whelan was consecrated as its ordinary. This devoted man "had the rare knack of doing a multiplicity of things and of doing everything well." He would tramp miles through the snows and arrive at his post with frost-bitten feet and proceed at once to his priestly duties. He said: "If pastors wished to be consoled with fervent and self-sacrificing congregations they must themselves set them the example. To win the confidence of their flocks they should make them feel that the shepherds are always punctual at their posts whether the sheep are fatigued or not."

The attitude of Bishop McGill the successor of Bishop Whelan towards the Confederate cause is touched on. He urged all his flock whether native or foreign born to remember their solemn duty to fight for the land of their home. The restrictions of the military authorities on the movements of non-combatants gave the Bishop leisure to compose two books: *The True Church Indicated to the Inquirer* and *Our Faith the Victory*, later published as *The Creed of Catholics*. The latter book has been compared with Moehler's *Symbolism*.

The last three chapters covering the period 1872 to 1906 describe the work of Cardinal Gibbons, Archbishop Keane and Bishop Van de Vyver as the guiding hands of the diocese. In view of the large number of

personal references to various priests and religious communities these chapters necessarily have the brevity and disjointedness of a mediæval chronicle. The work closes with a glowing eulogy to Bishop Van de Vyver and a hopeful outlook on the future.

It is to be hoped that Father Magri's example will be imitated in many dioceses, so that much that is stimulating in the life of our forefathers may not be covered by the dust of time. The work is enriched by many illustrations of the new Richmond Cathedral and of the various bishops.

Life in America One Hundred Years Ago. By Gaillard Hunt, Litt. D., LL. D. Illustrated, $1.50 net, Harper & Bros., New York.

This book, as the preface tells us, is a contribution to the celebration of the one hundred year's peace between Great Britain and the United States, and was written at the request of the Committee of One Hundred. It is a picture of the life and manners of the people of the United States when they first secured their full independence, and started that wonderful march towards prosperity which has placed them among the leading nations. The lay reader, who regards history as something to be avoided, because it is merely a record of the acts of statesmen, rulers, legislative assemblies, armies and navies, and far removed from the realities of life with which he is familiar, will have no reason to leave Mr. Hunt's volume severely alone, because it is not a history in the popularly accepted meaning of this term, but rather a transcript of the life of the people in the good old pre-railway, pre-telegraph days. Mr. Hunt takes the reader into the intimacies of the lives of the common people, shows us them when they were on parade and not on parade, with all their private virtues, and vices, their customs, and their costumes, their amusements and their troubles, and the numerous other insignificant things which make up life for the ordinary human being, that the more pretentious historian is compelled to overlook. It should not be inferred however that this book is merely a frothy description of manners, for there is much solid information and fact in its pages of great use to the student as well as to the general reader.

The author has a fairly vivid pen and has contrived to impart much of the atmosphere of a century ago to his pages. The method he has pursued however in writing the book militates somewhat against a really true and complete atmosphere. A brief recapitulation of the headings of some of the chapters will serve to illustrate what is meant by this: "Peace," "A New Order," "The Land," "The People,"

"Ourselves as Others Saw Us," "As We Saw Ourselves," "Coach and Sloop," "Turbans and Pantaloons," "Women," "Plays and Songs," "Common People," "The Sunshine of Humor," "Religion," "Reading and Writing," "Vice," "The Wicked," "The Poor and Sick," "Doctors," "Cooks," "The Government," "Patriotism." I have not named all the chapters, but these will suffice to show the author's mode of procedure, and the difficulty of creating a true atmosphere by such a method would seem to be immediately apparent. Atmosphere of life is rather difficult to define, but it is made up of a combination of land and people, plays and songs, of the common people of humor, religion, vice and the wicked, of reading and writing, of doctors and of cooks, and of all these things together and not when taken separately and distinctly. Life is formed of a simultaneous combination of all these elements, and if each element be treated singly, the result is hardly a true atmosphere of life, no matter how valuable from the scientific point of view such a method may be. When plunged into the chapter on "Vice" and "The Wicked," the reader is apt to forget to discount this by the chapter on "Religion," or when reading of the exploits of pirates and freebooters, he may not remember the exaggerated piety of Sunday in those days. From the merely artistic viewpoint such a method is defective, though the scientific and even sociological value of it is very great.

Few men are better acquainted with the original sources of American history than Mr. Hunt, and he has drawn copiously from these sources in writing this interesting book. The work is supplemented by a fairly complete bibliography of sources, including original manuscripts, newspapers, periodicals, particular and general works which will be of the greatest use to serious students. Some serious omissions, however, must be noted. Though the Catholic Church is mentioned in the chapter on religion, there is no mention in the bibliography of the valuable Archives of the Archdiocese of Baltimore, of the Archives of the Congregation de Propaganda Fide, of the various diocesan archives or of Gilmary Shea's valuable works, *The Catholic Church in Colonial Days* and *Life and Times of Archbishop Carroll.* Bishop O'Gorman's *History of the Roman Catholic Church in the United States* is included in the mention of the American Church Series of which it forms a volume. In as complete and valuable bibliography as the one Mr. Hunt has given his readers it is a pity that such omissions should occur.

The least satisfactory chapter in the book is the one on "Religion." The Catholic Church is dismissed in a short paragraph less than half a page in length. The statement: "It [the Catholic Church] had begun actively as an American institution in 1790 under the bishopric

of John Carroll," is not correct without much explanation and definition of terms. Mr. Hunt can not be ignorant of the early Spanish missions, of the French missionaries to the Indians, and of the early Catholic settlement of Maryland. It is true the Church in America did not attain her proper organization here until Bishop Carroll was consecrated in the year mentioned, but the Church had been a very active institution long before this time. Again there is a lack of proportion in giving only a chapter of ten pages to the discussion of religion, including all the various large and influential denominations, and giving a chapter of eight and a quarter pages to the semi-religious communities known as the Shakers, the Harmonites and the Separatists. This latter chapter is headed "Excrescences," but why devote nearly as much space to excrescences as to what most people would admit were essentials? Religion then as always has been a very important element in the lives of the people, while only a few of the people belonged to these curious, but comparatively unimportant communities.

Generally speaking, however, this book is most interesting and informing. The chapter on "Vice" shows that poor human nature has not changed much. In those days men were more open in the practice of drunkenness and gambling, and horse racing was in higher favor than it is today. In view of the present prevalence of cursing and blasphemy it is interesting to note that a hundred years ago Maryland and the District of Columbia had laws providing that any one who should blaspheme or curse should be "bored through the tongue and fined twenty pounds, and for the second offense be branded on the forehead with the letter B and fined forty pounds, and for the third offense suffer death."

In the chapter on "Discontent" is an interesting presentation of some of the economic abuses of those days, which might be read with profit by some of our financial barons and *mutatis mutandis* the lessons therein contained could profitably be taken to heart by them. In the chapter on "The Common People" Mr. Hunt gives some interesting figures on the cost of living. "The cost of living was much less than in Europe, bread being one-third less than in any part of England, and beef, mutton, pork, and poultry one-half the price that prevailed in London." In this regard "old times are changed, old manners gone." It may be interesting to those, who think that any interference with prices by government regulation is a dangerous innovation, to read that "some of the city governments fixed the price and standard of bread." The chapters on "Webster's Speller" and "Reading and Writing" give an interesting outline of the education and intellectual and literary attainments of the day. There is a brief but illuminating

discussion of the difference of opinion between the Federalists and the supporters of States' Rights in the chapter on "Government," and the growth of the "national" idea is well traced.

Mr. Hunt gives an appreciative but unprejudiced estimate of Madison in his chapter, headed "The President." The final chapter is concerned with the development of American patriotism in which it is pointed out that as a rule the immigrants adopted the American ideas with converts' zeal, and were frequently more American than those born in the country.

The book is handsomely illustrated with scenes of the period and portraits of distinguished men. Taken all in all the book is delightfully written, very interesting, and will repay perusal both by the student of history and the general reader. One lays down the book with a better idea of American life one hundred years ago, and with a better understanding of the noble men and women who laid the foundations of this country.

Studies in Southern History and Politics. Inscribed to William Archibald Dunning, Ph. D., by his former pupils the Authors. New York, Columbia University Press, 1914, pp. 394.

Deportation and Colonization, the first of fifteen studies included in this volume, is a consideration by Professor Walter Fleming of the various attempts, somewhat hesitant it would seem, that have been made by statesmen and philanthropists to solve the negro problem. The research involved in his *Documentary History of Reconstruction* has given the author a wide acquaintance with the literature of his theme. Connected as it was with the great Emancipator's proposals for dealing with the ever-changing aspects of the negro question, Dr. Fleming's inquiry might be fairly expected to glance at the scheme of compensated emancipation. In the reviewer's volume on *Lincoln's Plan of Reconstruction* a section is devoted to the effort to apply the principle to the State of Delaware and to a synopsis of the grounds on which that commonwealth rejected the offer of the President and the Congress. The work of Mr. E. L. Peirce, too, which was concerned not with abandoned masters but with forsaken slaves, had a connection with the main thought of President Lincoln, namely to lessen the woes of slaves bereft of the master whose hand had hitherto dealt out their daily bread. Dr. Fleming's study is of value to the teacher of American history.

Number II, *The Literary Movement for Secession,* by Professor Ullrich B. Phillips is a well written monograph on both the spontaneous and concerted essays, speeches, pamphlets, and books in which Southern

leaders discussed, between 1850 and 1860, the grievances of their section of the Union and stated the remedies. The mention of a literary movement naturally suggests poetry, fiction, criticism, and oratory. The last species, it is true, has been mentioned and illustrated and we might say that the excerpts clearly indicate a considerable Southern culture, but if our memory be not bankrupt, Sidney Lanier, one of the most charming of Southern literary men, gave his sword to the lost cause and his pen to the nation. In this respect he seems to have displayed more chivalry than some Northern poets whose pens took a sectional turn and whose ancestral swords were undrawn.

The Frontier and Secession, a brief but interesting essay, the third of the series, is from the pen of Charles William Ramsdell. It shows not only the poverty of ante-bellum Texas but the gross neglect of its people by the Federal Government, an experience, by the way, of no great novelty either then or now. It is made clear that because of this lack of protection its population rested uneasily in the Union, and that in consequence, and because of both deeds and sentiments ascribed to "black Republicans," Texans were without difficulty led into secession.

Milledge Bonham, Jr., section IV, is represented in this volume by a useful essay on *The French Consuls in the Confederate States.* This theme lies outside the reading of even those who have mastered many a chapter on the war for southern independence. In it are discussed a number of delicate situations especially interesting to students of international law.

The succeeding study V, on *The Judicial Interpretation of the Confederate Constitution* by Dr. Sidney D. Brummer is now chiefly of value to students of political science. However, it is important to see the interpretation of the "necessary and proper" clause and of the *habeas corpus* provision, which in the Constitution of the United States is found a group of limitations upon the power of Congress. Questions of the governmental regulation of prices and the constitutionality of the conscription laws are likewise considered.

No. VI, *Southern Legislation in Respect to Freedmen* (1865-1866), by J. G. De Roulhac Hamilton, is a scholarly as well as a temperate examination of the early *post-bellum* legislation of the former Confederate States. This author has travelled much in the realms of Reconstruction and written extensively, especially on those phases of the subject which affected North Carolina. From an acquaintance with the earliest legislation of Mississippi respecting the freedmen as well as its later history something can be said in defence of the Republican measures. On another occasion this writer's fine volume on Reconstruction will receive, as it deserves, a separate notice.

Carpet-baggers in the United States Senate, a more picturesque topic than any of the preceding, is briefly treated by Miss C. Mildred Thompson, but the wild political orgies of that era are rather suggested than portrayed. If the reader desires an impressive narrative of Washington life in the troublous times following Appomattox, he will find it in *Destruction and Reconstruction* from the gifted pen of General "Dick" Taylor. Apparently Miss Thompson has formed no high opinion of either Senator Sumner or his "new allies."

No. VIII, *Grant's Southern Policy,* by Professor Edwin C. Woolley, is a fine monograph which clearly sets forth the opposition of the South to the Congressional plan of Reconstruction and which concisely states the intricate questions thrust upon the former Commander-in-Chief. Loyalty to existing law and a conscientious performance of duty seem to have been the principles underlying General Grant's Southern policy, a policy deemed too harsh by his successor.

A further discussion of the preceding subject by William Watson Davis is entitled *The Federal Enforcement Acts.* These are fairly and carefully analyzed. In addition to the cases cited, the authority of Congress over elections has been ably examined by the United States Supreme Court in *ex parte* Yarbrough, a decision which might have been noticed.

Of the monographs included in this volume No. X, a study by Professor W. Roy Smith of *Negro Suffrage* in the South, is one of the most valuable. His tables of *potential* and *actual* voters in that section are very instructive. A sunny future for the South is the impression which one gets from Professor Boyd's excellent narrative of its educational progress since 1865.

The contribution of Mr. Holland Thompson, *The New South, Economic and Social,* contains much valuable matter with which Northern people should become informed and which they would do well to remember.

A different subject is *Southern Political Theories,* an admirable essay by David Y. Thomas. The theory of equality, which he considers, seems rather to have been Jeffersonian than Southern, for 13th of April celebrations have seldom evoked any great enthusiasm south of the Potomac. In fact, in scanning the files of nineteenth century newspapers one sees occasional notice of a Jeffersonian dinner in New York or in Boston, not often in the South. For political ideas, it is true, the leaders of that as well as of other sections are accustomed to go to the writings of the founder of Democracy.

By no means the least important and instructive of these essays is *Southern Politics since the War,* by Dr. James W. Garner. In four or five introductory paragraphs the writer clearly outlines the undoubted

supremacy of the South while she remained loyal to the Union. Then turning toward his theme he begins: "The policy of Reconstruction changed all this." Of course, it was not Reconstruction, but secession and the resulting war that led to this loss of Eden. The method of restoration with its vindictive elements no doubt aggravated the destruction that had marked the strife and it certainly retarded the recovery of the erring States. It was not, however, a Northern hand that fired the Ephesian dome.

No. XIII, *The Political Philosophy of John C. Calhoun,* is examined in an excellent paper by Dr. Charles Edward Merriam. To his first sentence alone do we offer any objection. In that the author says, "It is the purpose of this paper to examine the political theory of John C. Calhoun—the foremost of Southern jurists and the ablest expounder of Southern political theory as well as of Southern constitutional law." What is meant by *Southern constitutional law?* Except in the interval from 1861-1865 there was no Southern constitutional law but the law of the constitutions of the Southern States, and the great questions connected with the fame of Calhoun were nearly all of Federal or general interest.

The merit of the studies noticed is a very high tribute to the efficient work of Dr. Dunning. Not often do teachers receive so practical a testimonial. Students of history are of course aware that many of the contributors have done work of note and that in the present collection no one had very much sea-room.

A History of the United States for Grammar Schools, by Reuben Gold Thwaites and Calvin Noyes Kendall. Houghton, Mifflin Company, Boston, New York, Chicago. Revised, 1913: Pp. 474 + lii.

A school history should be marked by accuracy and crowded with interest, but not all the manuals designed for the use of children exhibit these qualities. Perhaps we should pardon the occasional slips inevitable in a first edition. Those that survive in revisions cannot expect to be similarly indulged.

That section of this volume which considers the extension of geographical knowledge might have noticed parenthetically the activities of Franciscan monks in Cathay. Relative to note 3, p. 6, it may be remarked that in its present form it is somewhat misleading. In the first place, the earliest unquestioned mention of the European discovery and the European settlement of Iceland is to be found in *De Mensura Orbis Terrae,* of which a good text is that of G. Parthey, Berlin, 1870.

This shows the colonization of Iceland by the Irish and likewise the destruction of their settlements by the Scandinavians. In the second place, Leif, the son of Eric, is represented as conducting a colony to Vineland. This is not the place to discuss the attempted settlement by Karlsefne. On this subject we beg barely to recommend to the surviving author an examination of *The Finding of Wineland the Good* by Arthur Middleton Reeves. Brief as is the footnote it contains still other errors.

The apostolic spirit of Columbus is fully appreciated, but in the limits of a text-book the subject cannot be amplified. The cost of his equipment is given a fanciful rather than an historical explanation. English buccaneers are treated more accurately than in many other school histories. The narrative of French discovery, exploration, and settlement is both full and interesting. The imperious force of tradition is seen in the time-honored sketch of John Smith and the exaggerated importance of his place in the history of the Virginia colony. Page 63 states that "a few years after Virginia became a royal colony, there broke out in England a long and fierce civil war. . . ." As a matter of fact, it occurred in 1642, eighteen years later.

Neither in the treatment of colonial Maryland nor elsewhere is there on the part of the authors any evidence of anti-Catholic feeling. The fact is noticed that in Puritan Massachusetts there was an intolerance unknown in Catholic Maryland, and that in Calvert's colony religious freedom rose with the restoration of the Proprietary's authority and declined when that authority was overthrown.

There is an ineffectual attempt to justify the exile of the Acadians. In the spacious firmament of time this event is written down as an act of barbarism. The return of the exiles and their harsh treatment by the English colonists is of sufficient historical importance to deserve an allusion.

There is a distinct advantage in introducing into the text, as is done in this book, a copy of the Declaration of Independence instead of including it as an appendix, where it can be, and often is overlooked.

The obligation of Colonel George Rogers Clark to the inhabitants of Kaskaskia, Cahokia, and Vincennes has escaped without comment. Indeed, the extent of French assistance is very inadequately outlined. Nothing is said of the friendship of Holland or of the Spanish colonists. One notices the diminished importance of the Whitman legend, and an indication of the permanent place of *Uncle Tom's Cabin*. We have ventured to offer a few suggestions which, if adopted, would somewhat improve this excellent text-book on the history of the United States. But with or without these proposed amendments this volume will be found extremely useful to the teacher and exceedingly interesting to the pupil.

California. An Intimate History, by Gertrude Atherton. 330 pages, octavo. Illustrated. New York and London: Harper and Brothers, 1914.

With this work the authoress, a prolific writer of fiction, ventures on a field evidently foreign to her. The result is not a history, much less an intimate history, of California, but rather a collection of anecdotes following one another in bewildering rapidity—"in rapid narrative" she herself terms it—chiefly descriptive of persons and happenings during the wild times at San Francisco after the discovery of gold in 1848. Including a superficial chapter on geology, only ninety-three out of the three hundred and thirty pages deal with the Missions and the general history of California preceding the appearance of Captain John C. Fremont in 1845. What is related about the Missions and Missionaries is a mixture of fact and fiction as given out by the Mission despoilers, and reproduced by Theodore Hittell, the so-called *San Francisco Annals,* and H. H. Bancroft, all bitterly anti-Catholic.

The statements of the authoress need not be taken seriously for another reason. "I have striven," she herself declares, "to be as accurate as history—never [!!] accurate—will permit, while writing an interesting story," which is equivalent to confessing that she has no conception of true history; for, despite her bold assertion, accuracy is such an indispensable quality of an historical work, that it is no history at all unless it is accurate. Realizing this, and aware that truthseekers confidently look to him for exact information regarding the past, the conscientious historian is never in a mood to treat the subject flippantly. On the contrary, keenly sensible of his responsibility, he will with might and main endeavor to ascertain all the facts from original sources, and then state them truthfully, just as though he were giving testimony under oath. That, of course, involves research, painstaking research, of which there is no trace in *California.*

In view of all this, it is highly amusing to find Mrs. Atherton, near the close of her preface, write: "I confidently recommend to Californians, at least, a thorough course in California history." By all means, let the authoress take her own advice to heart, along with the half dozen would-be historians, *masculini generis,* who within the last five years have inflicted their wares upon an unwary public. Let her proceed to the University of California across the bay, and place herself under the direction of the professors of American History, notably Professors Teggert and Dr. Bolton, who specialize in the History of California and of the Great Southwest. Most probably, after having obtained a glimpse of the vast amount of original historical material, in which California surpasses all the States of the Union, the authoress of the *Intimate*

History of California will conclude that it is much safer and easier to draw upon the imagination for the production of her peculiar kind of fiction.

Loretto Annals of the Century, by Anna C. Minogue. With an Introduction by Most Rev. John J. Glennon, D. D., Archbishop of St. Louis. Published by the American Press, New York, 1912. Pp. 252.

The purpose of this valuable work is to give a historical sketch of the Lorettine Sisterhood, or rather, of the Friends of Mary at the Foot of the Cross, as the Society was called by its holy founder, Rev. Charles Nerinckx. Other books have appeared in the past, which were by their nature compelled to give some attention to the work of the Lorettines. The one that perhaps deserves most attention is the excellent *Life of Rev. Charles Nerinckx,* by Rt. Rev. Camillus P. Maes, D.D., Bishop of Covington. But as this work was written as early as 1880, when the Society, founded by Father Nerinckx, had not yet reached the seventy-fifth year of its career, no apology need be given for a new historical sketch of the Friends of Mary. The occasion, namely, the centennial celebration of the foundation of the Lorettine Society, was a most opportune one for the appearance of such a work. Though it is not a comprehensive history of the Sisterhood, it is nevertheless of great importance and value in the field of American Catholic history.

The excuse of the author in the foreword might have been omitted. She pleads inability; the work, however, which she had produced, gives sufficient evidence of her ability to write history. She set about her work as a true historian, gathering all the material available for the accomplishment of her task. Of her veracity there can be no doubt, for she does not shrink from relating some of those unfortunate happenings, which any religious community would prefer not to see in print. The style of the author is beautiful and interesting throughout, even when she recounts the dry facts concerning the foundation of various branch houses of the community in the States of the Middle West. The book is so well done that it is difficult to see how any one could begin the reading of it without desiring to peruse the contents of the succeeding chapters. This circumstance is due principally to the emotional element, which permeates this work and lifts it to a higher plane out of the sphere of pure historical narration; on every page there is evidence of the author's love, admiration, and veneration for the Sisters of Loretto. She leads her readers from one point to another, arousing their sorrow and sympathy for the nuns in adversity and distress, call-

ing upon them to rejoice in their successes, bringing them to admire their spirit of self-sacrifice, and compelling them to look with favor upon the friends and with disfavor upon the enemies of the Society. Above all, the book must be commended for the spiritual note that is traceable throughout its pages, for the characters, which are treated by the author, are religious men and women, who cared nothing for worldly things, but were intent only upon bringing others to a better knowledge and a more faithful service of God. All the most noble Christian virtues are beautifully exemplified in the numerous edifying character sketches that fill this volume.

The work contains thirteen chapters. The first six chapters are devoted to the life and deeds of Father Nerinckx as well as to the first years of the existence of the Lorettine Society, whose early history must ever be considered conjointly with that of its virtuous founder. Father Nerinckx was a Belgian by birth, and like many of his countrymen, escaped from the religious persecution that dominated their native land during the French Revolution, and came to America, where he labored successfully in the missions of Kentucky for several years. Father Nerinckx' principal concern was the education of the children, and to accomplish this he planned the foundation of a Sisterhood and Brotherhood. The Brotherhood scarcely outlived its birth, while the Sisterhood was also a failure, as far as his attempts were concerned, for it finally arose independently and, as it were, in spite of him. The characteristic note of his whole life seems to have been persecution and failure; he endured persecution in his native land; he suffered all that early missionaries in every region have to suffer; he failed in his attempts to establish the two religious societies; finally, he became a voluntary exile from his adopted home in Kentucky to avoid a clash with a "fellow-priest.—The other seven chapters of the book deal with the history of the Lorettines from 1824, the date of Father Nerinckx' death, to 1912, the date of the Society's centennial. During the hundred years of its existence, the Society had erected a hundred and nineteen academies and schools in fourteen different states. The history of several of these foundations, as described by the author, make very interesting, instructive, and edifying reading.

While the book is worthy of the greatest praise from the standpoint of history, there are certain points about it that cannot escape the careful reader. In regard to content, at least, a synopsis of the original Rule ought to be given; the reader is told that Father Chabrat, the sucessor of Father Nerinckx as director of the community, introduced some unwelcome changes into the Rule, but the reader's curiosity to know the importance of these changes is not satisfied; the Rule undergoes a recen-

sion, is approved a second time by Pius IX, but again, there is practically no indication of the changes that were made; finally, the reader is informed that the original Rule was for the most part restored and approved by Pius X in 1904, but is still left in ignorance of the content of that Rule. The Rule may be too long to give in full, but at least a synopsis of it would be acceptable to every reader. As to the collocation of the chapters in the book, it could scarcely be improved. There is no necessity, however, for the Appendix; the lists of Ecclesiastical Superiors, Cardinal Protectors, Mother Superiors, and Foundations might be left as they are; but the rest of the Appendix could be worked into the text, or be omitted; the two historical records of "The Beginning of Calvary (1816)" and the "Items from Calvary's Financial Records (1823)" would not be out of place on page 50 in connection with the account of the foundation of the branch house at Calvary; the first poem of Sister M. Wilfrid LaMotte entitled, "Reverend Charles Nerinckx," could be very appropriately placed on page 76 after the account of the death of Father Nerinckx; the "Lines written on the occasion of the Diamond Memorial of the Loretto Society," by Rev. M. Carmody, might be introduced into the text either by a brief reference to the occasion or in connection with the record of the foundation of St. Mary's Academy, Denver, to whose sisters and pupils the lines were dedicated; the poems, "God's Envoy," by Thomas Walsh, as well as the second poem entitled "Rev. Charles Nerinckx," by Sister M. Wilfrid LaMotte, should be placed on page 232 after the second paragraph, in which there is mention of the unveiling of the statue of Father Nerinckx; the two poems, "Sedet Mater Gloriosa," and "Father Wuyts and John Morgan," have no bearing upon the subject of the book, and hence, it would be better to omit them.—In regard to the illustrations, it is sufficient to say that the book would be greatly improved, if more care were taken in placing them; whilst some of them are well located, others are several pages from where they should be. The position of one inscribed, "Record of the First Holy Name Society in the United States," must attract the attention of every reader of this book, for, though the illustration is inserted at page 54, there is no mention of this Holy Name Society, organized in 1809 by Father Nerinckx, until page 232, in the second last paragraph of the book.—As a criticism of the author's language, a few words will suffice. She possesses an excellent command of English, but a few errors are noticeable, which are due, perhaps, more to oversight than to ignorance; according to Webster's Dictionary, "emprise" on page 2 is an archaic form of "enterprise," and "builded" on pages 36 and 192. as the past participle of "build," is likewise antiquated; the combination of the words "quaint ancient city" on page 142 is bad enough, but the

expression "earlier pioneer," which occurs on the next page, is absolutely unjustifiable. There is still another point, to which the author's attention might be called; this is the frequency of typographical errors; though these have nothing to do with the content of the work, the frequency of their occurrence shows either that the author was not very careful in the reading of the proofs, or the publishers did not make the necessary corrections.

With the exception of the few unimportant defects, to which attention has been called, the *Loretto Annals of the Century* not only affords to the general reader interesting and instructive reading, but it is likewise an important contribution to the history of Catholicity in America.

Venerable Philippine Duchesne, by G. E. M. A Brief Sketch of the Life and Work of the Foundress of the Society of the Sacred Heart in America. New York, The American Press, 1914. Pp. 44.

This little volume not only gives a short history of the Venerable Philippine Duchesne, it also forms a chapter in the history of the Catholic educational and charitable institutions in this country. Its pages breathe a spirit of extraordinary self-sacrifice and genuine heroism. They reveal the many difficulties which Mother Duchesne had to overcome before she could consecrate her life to God in a religious community and successfully establish the society of the Sacred Heart in the New World. The work should furnish excellent reading for our Catholic women; it ought to be a favorite among the nuns of the Sacred Heart and their students.

The Glories of Ireland. Edited by Joseph Dunn, Ph. D. and P. J. Lennox, Lit. D., Professors at the Catholic University of America. Phoenix Limited, Washington, D. C., 1914. 8o., pp. x + 357.

Many of the twenty-five chapters which make up this collection of essays have a special interest for the student of American history and especially of American Catholic history. Each chapter bears the name of some acknowledged authority in some field of Celtic or Irish learning and to each is appended a select bibliography. The connection of the Irish race with the Western world has always been very close in legend as well as in fact, and the large part played by people of Irish blood in the affairs of the new world deserves deeper study and wider acknowledgment. That the Irish have been a real factor in the life of America goes

without saying. A good key to the secret of much of their influence and a means of arriving at a more generous appreciation of their qualities may be found in the pages of this valuable collection of studies.

Under the title of *Silbernes Jubiläum des Leo Hauses,* a very attractive souvenir of ninety pages has been published by the Leo House of New York City to commemorate the Silver Jubilee of its existence (Joseph Schaefer, 23 Barclay St., New York). The booklet presents a most instructive record of the wonderful work accomplished by the S. Raphael Society for the Protection of German Catholic Immigrants to this country. Over and above the immediate purpose, this Souvenir is of permanent value as a distinct contribution to the history of the Church's dealing with the Immigrant problem. Unqualified praise is due to the handsome makeup of this profusely illustrated brochure. It costs $1.00 unbound and the proceeds from its sale will be devoted to the aid of indigent immigrants.

NOTES AND COMMENT

Fifty years is a long life for a periodical; to a review just beginning its career, it seems patriarchal. So it is with feelings of veneration that the CATHOLIC HISTORICAL REVIEW salutes *The Catholic World*, which, with its March issue, completes its fiftieth year. During this half-century how many a Catholic magazine and review *The Catholic World* has seen born and die! It remains to-day vigorous and flourishing, with every promise of longevity. What has been the secret of its vitality? We believe it has lain in two things, chiefly. First, in its strong living faith in the power and mission of the press, or to use Father Hecker's term, in the apostolate of the press; and secondly, in its insight into the mind and temper of the American public, Catholic and non-Catholic. These gifts have inspired its editors with the enthusiasm and courage necessary for their work; and enabled them to know what was needed and to procure the writers capable of applying it. They have nobly won for *The Catholic World* its wide-spread reputation as an enlightened, cultivated, entertaining and faithful champion of Catholic truth and Catholic interests. Ad multos annos!

An interesting and instructive feature of the Annual Meeting of the American Historical Association, held in Chicago, December 29-31, 1914, was the absence of Catholic historians. Out of the four hundred members of the Association present at the meetings, morning, afternoon and evening, two Catholic priests and several Dominican nuns alone were in attendance. In contrast with this lack of interest in a movement, the cultural value of which cannot be too highly estimated, was the number of subjects of distinct Catholic importance. No doubt, the week after Christmas is not the best week in the year to hold such a gathering, but a little sacrifice on the part of our higher educational institutions would have been instrumental in sending delegates to attend the meeting.

The Catholics who were present were taken somewhat by surprise on hearing one of the lecturers, in what was otherwise an excellent contribution to English medieval history—the *Maximum Wage Laws for Priests after the Black Death*, explain how Church, owing to the dearth of priests for confession, gave a plenary indulgence *for sin*. It was an unfortunate slip. The Right Reverend Mons. O'Brien, of the Michigan Historical Society, took up the question in the discussion which followed, and in an emphatic and clear manner explained to those present that the Catholic Church had never granted an indulgence *for sin*. The writer, who had the pleasure of meeting the lecturer afterwards, was given the privilege of seeing the paper itself,

and the offending words *for sin* were not in the copy. It was clear that the phrase, which was twice used in the conference, was not the exact thought of the lecturer, but the whole incident was significant, to those who understood, of how carefully this whole matter of indulgences must needs be handled by non-Catholic historical writers, if they wish to escape the charge of falsification. With fifteen volumes of the *Catholic Encyclopedia* at their command, mistakes, such as these, of which we have all grown weary in refuting, ought not to occur.

The best paper of the whole meeting, from the Catholic viewpoint, was without doubt that by Dr. Dow, of the University of Michigan, upon *Roger Bacon*. No more scholarly treatment of this wonderful thirteenth-century philosopher and *Doctor Admirabilis* could have been given. There is something strange as well as remarkable about the enthusiasm over the seven hundredth anniversary of Roger Bacon both in English and American universities. One wonders whether it is exclusively caused by admiration for his unique place in the history of intellectual science or whether there is not a misguided laudation of the man and friar because of his difficulties with those who may not have appreciated his great learning at its full worth. If one were to judge by the elaborate celebration projected at Columbia University, for the month of November, 1914—a celebration, by the way, which has been temporarily abandoned because "the war in Europe," as President Butler announced, "would not allow us at this time to undertake any celebration with cheerfulness, and the pageant has therefore been postponed to a date that will hereafter be announced"—if we were to judge the reason of all this enthusiasm by the text of the Columbia Pageant, many scholars of medieval history will rejoice in the delay. The text itself is an amusing combination of solemn comedy, ballet music, caricatures of old medieval stained glass work, and an ambitious attempt to revivify Bacon's Apologia in the *Opus Majus* and the *Opus Tertium*. Saint Ambrose and Averroës, the Crusaders and Saracen dancing girls, troubadours and St. Louis IX, St. Thomas Aquinas and the paranymphus of Paris, Bacon himself, with Giotto, Dante and Beatrice, pass upon the stage, all linked together by Bacon's melancholy criticism of everything and everyone that preceded him. It is by no means even a perfect portrait of the man or the friar, whom Helmoltz called the greatest scientific incarnation of the Middle Ages, and it does not present us with even a fair idea of one whose reverence for the Church and for all that the authority of the Church represents was as intense as was his love for science and truth.

Under the supervision of a committee of the American Historical Society there is published monthly, except in July and August, a *History Teachers' Magazine*, which deserves to be brought to the notice of Catholic educators. Many of the articles have already appeared in other periodicals, but they are here brought into one forum and thus constitute an attempt at a practical pedagogical method of teaching history. In many of these articles there is a breadth of vision and an accurate adjustment of values which recommend them specially to Catholic teachers. A list of works on American history, as they appear month by month, is given, and the whole magazine (each

issue contains about twenty-eight pages) is eminently practical and suggestive. We would submit that the editors give a wider scope to their work and include also notices and references to American ecclesiastical history. There seems to be a conscious or unconscious conspiracy of silence regarding the unparalleled work the Catholic faith has accomplished in the social uplift and the educational progress of the United States. The literature on this subject has grown considerably the past twenty-five years, and much of it deserves a place among the best productions of American historical research-work.

Everyone who has read *Les Dominicains et la Découverte de l'Amérique* must regret that the work of the eminent Dominican historian, Père Mandonnet, O.P., has not been translated into English. The book itself is divided into two parts, the first of which deals with the cosmographical knowledge of St. Thomas Aquinas and Blessed Albert the Great. The second part gives a wonderfully interesting account of the influence the Dominican Diego de Deza exercised on Columbus. In the current *Dominican Year-Book*, published at the Dominican House of Studies, at the Catholic University of America, Washington, D. C., Miss C. M. Antony, the well-known English authority on Dominican history, has contributed a valuable synopsis of Mandonnet's book. It is not, as she points out, a history of Dominican missions in the United States, but an exposition of the influences which were predominant in equipping the first expedition of the discoverer. Among these influences Diego de Deza stands supreme. Columbus himself, in a letter dated December 21, 1504, says: "It is he [Diego de Deza] who was the cause of their Majesties' possessing the Indies, and that I remained in Castile when I had already set out for a foreign country." It was the wisdom of the ancient philosophers, handed down to mediaeval Europe through the commentators of the two great masters in the Dominican Order, St. Thomas Aquinas and Blessed Albertus Magnus, which led Columbus on his voyage of discovery. "And yet," the writer says, "in spite of all his enthusiasm, of his burning conviction that the Indies did lie upon the further coast of the Atlantic, he could never have sailed to discover them but for the sympathy, the enterprise, the efficacious help of one friend—a Spanish Dominican. Columbus not only trusted him, he evidently loved him. Yet how many of us remember Diego de Deza today? Some perhaps are even ignorant of the name of the man who played so stupendous, though hidden, a part in the history of the world. Historians, for one reason or another, have sought to minimize his share in the fortunes, in the glories of the Great Admiral. But there is no getting behind the words of Columbus himself—'Diego de Deza was the cause.'"

From time to time the *American Historical Review* publishes lists of *Doctoral Dissertations in History* now in progress at the chief American universities. Copies of these printed lists for the years 1909-1913 may be had upon application to Dr. Jameson, 1140 Woodward Building, Washington, D. C. The list for December, 1914, contains titles of many subjects, now being studied by the *doctorandi* of our leading universities, which cannot fail to be of value to those interested in American Church history. Among these the most important ones are the following:

J. P. Gillespie, A.B. Columbia 1905; B.D. Union Theological Seminary 1907. The Influence of Religious Ideas on American Colonial Life. *Columbia.*

James R. Young, A.B. Leland Stanford 1909, A.M. 1910. The Relation of Church and Clergy to Education in the Thirteen American Colonies. *Chicago.*

Jane M. Berry, Ph.B. Chicago 1904; A.M. Columbia 1913. Relations Between the United States and Spain in the Southwest Between 1793 and 1795. *Chicago.*

Martha L. Edwards, A.M. Wisconsin 1913. Religion and Politics 1850-1860. *Wisconsin.*

G. L. Kieffer, A.B. Pennsylvania College 1909. The Attitude of the Lutherans in America Toward the Civil War and Reconstruction. *Columbia.*

B. J. Baldwin, A.B. Wesleyan 1902; A.B. Yale 1903; B.D. Union Theological Seminary 1908. The Decay of the New England Parish. *Columbia* .

A. A. Hirsh, A.B. Cornell 1901; B.D. Chicago 1907. The Huguenots in South Carolina. *Chicago.*

W. B. Smith, A.B. Chicago 1902. White Servitude in South Carolina. *Chicago.*

C. B. Goodykoontz, A.B. Colorado 1912; A.M. California 1914. The Province of Louisiana under Spain. *California.*

Katharine J. Gallagher, A.B. Vassar 1909; A.M. Wisconsin 1913. The Missionary Career of the Right Rev. Jackson Kemper in the Northwest, 1835-1859. *Wisconsin.*

L. F. Jackson, A.B. North Dakota 1902; Ph.M. Chicago 1909. The History of Protestant Missions to the Sioux and Chippewa Indians. *Harvard.*

"What material for Catholic History!" writes John Reily, the Conewago historian, after giving a list of the Superiors of the Maryland Jesuit Missions from 1633 to 1882. How often is not the same sentiment repeated when we learn of some little-known collection of letters or of archives, which have remained unused so far for American Catholic history. The groundwork of all our Catholic researches here in America begins with the story of the settlement and organization of the missions in towns and hamlets which have since grown to large cities or have fallen into obscurity. It is the local historian in the first place, whether priest or laymen, to whom we will always be indebted for the preservation of the earliest accounts we possess of our Catholic forefathers in the United States. Nearly every section of the United States can boast of some layman who has studied with an exemplary zeal his own State or locality from the Catholic standpoint. We have only to mention the names of Campbell, Brent, Griffin, Shea and Reily himself to prove of this. Scattered throughout the local newspapers and reviews are articles and sketches, written by these and other lovers of American Catholic history, which will one day be gathered together into their rightful place in the *Bibliographia Americana Catholica*, for which all research workers are waiting.

Reily's work, for example, *Conewago, a Collection of Catholic Local History, gathered from the Fields of Catholic Missionary Labor within our Reach*, is, as he calls it, a humble effort to preserve some reminiscences of those who have gone before, and who by their lives, their labors and their sacrifices have secured for succeeding generations the enjoyment of happy homes and all the blessings of our Holy Catholic Religion. It may seem

out of place to recall this old work, for it was printed in 1885, but there are many of us who are attracted by these efforts of an earlier generation, because they seem to be written direct from the heart. They are filled with the aroma of that lovely and affectionate reverence for the priesthood, which characterized the days of our grandfathers so strongly. Reily's work is not finished or scholarly by any means, judging it from our present-day standards; but it is a worthy example of what many a Catholic layman might do nowadays in helping to preserve the local history of his Church, school and clergy. One of the most precious series of data Reily has preserved is the history of early Catholic educational activity in Southern Pennsylvania and Western Maryland. We have the privilege of presenting an unpublished letter written on the subject by Reily shortly before his death:

McSherrystown, Pa., Dec. 13, 1905.

Rev. and Dear Father: Your kind letter received. Sorry I am not well and almost too nervous to write.

1. Oldest and earliest Conewago Missions were: Westmoreland Co., Sportsman's Hall; Carlisle, Milton, Northumberland Co.; Lancaster and Conewago founded at one time; York, York Co.; Taneytown, Balto Co., now Carroll; Frederick 1760; the Hagerstown, Chambersburg and South Mountain country and North Mountain country from Winchester, Martinsburg to Cumberland, by Father James Framback; Gettysburg, Littlestown 1790; Beaver Creek Mission, near Abbottstown, Brandt's Chapel, near Paradise; Hanover, etc.

2. Up to 1830, and to 1850, most of the missions were visited once or twice a month; had hard work to keep up churches. Jesuits got very little support from missions; depended on Conewago farms for support. Such a thing as a distinctively Catholic or parochial school unthought of.

3. John Lawrence Gubernator I, the Goshenhoppen and Conewago organist and schoolmaster, taught no school at Hanover, as it was then, 1787, only a post town. He taught in the winter in log house in country, German reading, writing, ciphering; in summer farmed; his son, John L. II, after him, only English; remember the old cherry tree of the school house in my youth, but house was then gone already, one and one-half miles frm Conewago Chapel.

4. The "monk" Herout, later a Sulpician priest, was evidently the first Catholic man to teach school around Conewago, at Pigeon Hills, four miles from Conewago, 1790; he and his school led to the Sulpicians founding the "Seminary Farm" there,—the earliest students of Mt. St. Mary's 1808, coming from Pigeon Hills, but Herout taught no Catholic School,—the sons of the largest landowners learned the four R's from him, later entered the Sulpicians' School.

5. The Conewago Jesuits were always hard up for workers, *traveling missionaries*—from 1787 were all old—Pellentz, Cerfoumont, etc.,—had to take *seculars*—De Barth, Brosius, Gallitzin, etc., up to and after 1800—had no time to teach.

6. Jesuits took poor boys to work on farms, taught them Catechism in their rooms in evening; but first school at Conewago Chapel dates from 1830, when Father Mat. Leken built two school-houses, limestone, roughcast, one in each end of church yard, last one gone 1900—used for *warming houses* for people coming to church for 5, 10, 20 miles through rough winter weather, no stoves in church; first school teacher was Rev. F. X. Kendeler, "tramp" German priest (secular), whom Jesuits picked up, did good work, left for the West in the 40's; Rev.

Michael McFaul, last heard from was at St. Louis, a schoolboy of his; also the Jesuit Father Sullivan of Santa Clara College, perhaps now dead. Lay teachers then taught to 1850, Harmon, Gross, etc., then Father F. X. De Neckere to 1878, then lay teachers to 1900, then Sisters.

First parochial schools at Conewago were started by Father Peter Manns, S.J., 1860; at Mt. Rock, Irishtown, Hanover, by Father Domperi, 1863; Paradise by Father De Neckere, 1860, etc. Two Sisters from Emmittsburg started a school at McSherrystown about 1830, now St. Joseph's Academy.

Father Wappelar built the first church at Conewago 1741 and at Lancaster; only on that mission four years; then attended by Jesuits from Bohemia and "Hickory," now Father Frederick's church at Belair, Md.

First resident priest at Conewago Father Mathias Manners (*alias* Sittensberger), about 1760.

The establishment of parochial schools on these missions was under great difficulties—no means, no teachers,—people mostly hardworking Pa. Germans.

Sorry I cannot help you more.

Very sincerely yours,

JOHN T. REILY.

It is not a far cry nowadays from Pennsylvania to Florida. A friend has sent us several little brochures on the history of the Church there. Among them are the *Jubilee Account of Saint Joseph's Colony*, in Pasco County, and *Notes on the Catholic Church in Florida* (1565-1876), the latter written by the Very Rev. H. P. Clavreul, V.G. Both are excellent examples of what might be done in every locality towards an intelligent description of the Church's activity. Father Clavreul dedicates his little volume to the "Colonists whom Divine Providence brought to these shores, August, 1768, and to their Descendants." It consists of twelve chapters, treating the history of Florida from the landing of Menendez in 1565 to the year 1876. The Indian revolt of 1644, the occupation by the English in 1764, the Retrocession to Spain in 1784, the Change of Flag in 1819, together with Statistics of Baptisms and Marriages (1768-1857), and short biographical sketches of the most prominent ecclesiastics, are all studied from a new point of view which is as refreshing as it is enlightening. The second half of the booklet is a very valuable Appendix containing eight original documents relating to the Church in Florida. For prospective historical workers in that field, there are several items of great interest. "The only authentic documents in the possession of the Cathedral of St. Augustine which refer to the two hundred years of uninterrupted Spanish occupation (1565-1763) are fourteen volumes of Baptisms." The numerous Church Registers, left by the Rev. Dr. Peter Camp, who accompanied 1500 colonists to Florida from the Balearic Islands, Italy and Greece, have also been used by the author. These *Notes on the Catholic Church in Florida* deserve a wide circulation among all who are seeking a model upon which to base their own research work in similar fields.

The Rev. Father Michael A. Shine of the Nebraska Historical Society, is a graduate of the Springfield (Mass.) High School, of Holy Cross College, and of St. Mary's Seminary, Baltimore. As an assistant and pastor in the Diocese of Lincoln, Nebraska, his interest was aroused in the study of the

Indian tribes of the State, and the Nebraska Historical Society has every reason to be proud of the work of its Catholic member. Few scholars are better acquainted with the history of the Church in the Middle West. In his conference, *The Nebraska Aborignes as they appeared in the Enghteenth Century*, which was read at the twenty-third annual meeting of the Nebraska Academy of Sciences, at Lincoln, May 16, 1913, and which has recently been published, we are brought into intimate contact with the Indians of a region over which a cloud of obscurity long hung before the Lewis and Clarke expedition of 1804-06. The Margry Papers were our only sources for the history of this region prior to 1888, and while the recent discovery of the Journal of Jean Baptiste Truteau on the upper Missouri (June 7, 1794, to March 26, 1795), among the Archives of the Indies at Seville (cf. *American Historical Review*, Jan., 1914), throw further valuable light on this interesting subject, Father Shine's work contains the essential facts of the same. It is the best succinct account of early Indian history in Nebraska at present, and it is to be hoped that his eminent success so far will induce him to widen the field of his labors and to give us the benefit of his scholarly judgment and true historical instinct, for all such studies must contribute to the ever-growing knowledge of the Catholic Missions and missionaries.

One wonders how much longer we must wait for a complete account of the rise, growth and activity of the Religious Orders in the United States. Heimbucher's *Die Orden und Kongregationen der Katholischen Kirche* does indeed give a large share of its three volumes to American religious history; but a work on the American Orders on the same scale and written in the same thorough style is a want which should be filled. Naturally, the different Orders must first publish their own history from their own standpoint before such a synthetic work as this can be attempted. There are many reasons why this work has not been begun. Among these must be mentioned the difficulty of locating the archives of the different Orders and of collecting sufficient original sources to warrant a methodic history based upon the same. Archives which were once the property of the original missionaries have either gone back to the mother-houses in Europe, or have found their way into archiepiscopal and episcopal libraries in this country, and have been in consequence almost entirely lost to sight. Such, for example, has been the fate of the documents dealing with one of the most interesting aspects of Catholic American history—the Capuchin Missions. In the archives of the Diocese and the Cathedral of New Orleans will be found most of the existing original sources on the history of the Capuchin Missions in Louisiana. The few documents which rest in the general archives of the Order at Rome, will be found in the *Analecta O. M. Cap.* In some of the public libraries of Champagne and Lorraine the sources of the history of the French Capuchins in America have remained since the French Revolution. Those interested in this important page of our history will regret to learn that the research-work of the Belgian Capuchin historian, Fr. Fredegand Callaey, has been suspended on account of the war. If sufficient interest could be aroused among those who possess all such material, these scattered sources might be collected in the principal house of the Order in the United States and a scientific history of the same be published. It is a history which contains many interesting sides, and none more so than the story of

Father Antoine Sedella's place in the bishopric of Louisiana—a place which deserved a larger share in the article on *New Orleans* in the *Catholic Encyclopedia*. Several interesting articles on this subject have appeared in the *U. S. Catholic Historical Society's Records and Studies*, Vol. IV (1906), p. 55; Vol. V (1907), p. 274. The writer who begins such a scientific account of the Religious Orders in America will, of course, have Bishop Currier's excellent work, *The History of the Religious Orders in the United States*, as a model upon which to base his studies.

An excellent brochure which comes from a Capuchin source is *German-Russian Settlements in Ellis County, Kansas*, by Rev. Francis S. Laing, O.M. Cap. It was written for the Kansas Historical Society, and its forty-odd pages are filled with interest and charm. It is an article which deserves to be reprinted in all our Catholic historical periodicals, for it is the story of some 8000 German Catholic families whose love for the faith first compelled them to emigrate from Germany into Russia, during the reign of Catherine II, and compelled their children and grandchildren to emigrate from Russia to Ellis County, Kansas, in 1875-78. They gave the names of their villages in Russia to the settlements made in Kansas, and thus the link exists which binds them today to their forefathers of the eighteenth century. Theirs is a charming story of allegiance to the Church:

"When the colonists, who were all Catholics, arrived in Ellis County there was no Catholic church on the Kansas Pacific west of Salina. In each of the colonies a large cross of wood was erected, about which the people gathered for devotions on Sundays and holidays. In Herzog the cross stood in the southeast corner of section 1. In Munjor it was in the northeast corner of section 25. Here the rosary and prayers for mass and litanies were prayed. In Catharine the cross was planted about 200 yards from the first dwellings; a procession was formed, headed by a cross made by Justus Bissing and still preserved in the church; prayers were recited and songs sung on the way, a litany recited at the cross. This was continued on Sundays when no priest visited the colonies till 1879. In Pfeifer the cross was in the south part of the village plat on section 25; in Liebenthal, northeast of the present church. The cross in Schoenchen was not used for public devotions."

In 1878 the Capuchins took charge of the Missions in Ellis county, and the churches they have built in the different towns bear testimony to the success of their zeal and labors. These colonies have a peculiar interest for the student of present-day American institutions. They follow practically the same form of local government which was instituted by Catherine II after their emigration to Russia in 1762-68:

"Owing to their seclusion the colonies in Russia retained their native tongue (German), but few acquiring a knowledge of the Russian language. The settlers of Ellis county still speak German, and there is today not a child of these setlements that cannot speak German as well, and frequently better than, English. This heritage is still fostered at home and in the parish school. The spoken German has much similarity to that spoken in the Palatinate and in Bavaria. Some varieties in the language of the different villages still obtain, such as the pronunciation of e as ä, ā, ō, ī, in such words as *Weizen, stehen*, etc. One peculiarity is that words are employed in a sense that is obsolete, as 'bloede' in

the sense of timid; or in a sense otherwise humorous as "abscheulich,' as adverb to express a superlative; or in a sense wholly unusual, as 'frech' (courageous), 'geistreich' (proud), 'ruchlos' (wild), 'schlau' (crooked), 'unmuendig' (bashful), 'scharf' (fast). It has been remarked that the settlers are never embarrassed in speech, having a readiness of coining new words, or giving existing words a new meaning should circumstances demand it. This may in part explain the unusual application of words. Because of these peculiarities of speech even one familiar with German often fails to arrive at the thought it is meant to convey.

There are in use a number of Latin expressions, such as 'cito,' 'contra,' 'versuadieren' (persuadere), 'stante pede'; these undoubtedly were introduced by such as had studied Latin in the seminar. Various French words, such as 'boutel, charmant, courage, goulaien (goulu), malheur, palitot, parapluie, precis, rendezvous, reprimand,' are still in use. This has its explanation in the predilection for French words by Germans which had its rise towards the close of the sixteenth century, and still obtained at the time of the exodus of our colonists from Germany. It was in part due to an influx of French-speaking persons (as prisoners of war) into the colonies after the expedition of Napoleon I, and after the Crimean war. Such families of those who have settled in Ellis county are, *e. g.*, Storm and Vonfeld. Numerous Russian words have been incorporated into the language of the settlers. Such are 'ambar' (granary), 'arbus' (watermelon), 'galosch' (overshoe)' 'kaback' (wages), 'kaftan' (coat), 'kalatsch' (white bread), 'kaluntsch' (swing), 'kardus' (cap), 'plotnik' (carpenter), 'polschupka' (large overcoat), 'prostoi' (common)."

Father Laing's appeal to original sources in his work can be seen in a partial list of his bibliography:—

LINNENBERGER, JOS., SR. *Book (letter-paper size) of over 600 pages. Relates the early history of several colonies on the Karamann; a chapter is devoted to the emigration to America.*

WALTER, AUGUST, *relates on 34 pages (copy size) the emigration from Germany to Russia, and from Russia to the United States, with a full list of the settlers in Catharine.*

KARLIN, ATHANASIUS. *Diary (though begun only February 8, 1889) gives details of his trip to Kansas, of crops from 1876 till 1897 (34 pages, memorandum size.*

SCHMIDT, JACOB. *Family book (11 pages, ledger size), begun 1843, relates important family matters till 1904.*

The monastery *Chronicles* of Victoria and Munjor contain some items of interest which are frequently referred to. All these manuscripts are German.

Father Laing's work is an unanswerable reply to a charge made recently, more in a spirit of regret than of criticism, to the effect that "our Catholic history so far has been largely panegyric, cornerstone-laying and jubilee. The sources are nil."

Belgians in this country who are anxious to know the whereabouts of members of their families and friends may learn the same from a weekly paper published by the Catholic Association, London, England, called *De Stem uit Belgie* (*L'Echo de Belgigue*). The address is 55 Russell Square, W. C., and the price two cents. Each issue contains partial lists of the 130,000 Belgian refugees in England and of the 22,000 wounded Belgian

soldiers who are in English hospitals. Similar lists are published of those in France.

When the history of catechetical literature in the United States comes to be written, a distinctly honorable place must be given to Father Roderick A. MacEachen of Barton, Ohio. He has not only succeeded in writing a good Catechism—that alone should place him among the "immortals," as a certain western Archbishop calls the best catechism writers—but in producing a series of graded Catechisms, ranging from a *Baby Catechism* to a *Complete Catechism of Christian Doctrine*, graded to older intelligences. There is perhaps no other topic fraught with disaster both for him who writes it, and for him who criticizes it, as a Catechism. It is a rock on which many have tried to chisel their names, and have left only a trace behind. When their history is written it will be seen what a pathetic tale remained to be told in the growth of the Church in English-speaking countries. Father MacEachen has succeeded—one out of many who have failed—and the success of his Catechism is heightened by the success of a large *Catechism Chart of Christian Doctrine*, which is as artistic with its beautiful pictures, by way of example, as it is clear, concise and accurately adapted to the use of children in our schools. Another exceptional merit to his *Catechisms* are the Indexes at the back and the running bibliography at the bottom of the page of books and tracts, many of which children might read on the Catechism lesson. Catholic mothers ought to give their little ones this *Baby Catechism* instead of the pagan books for children with which America is overrun.

BIBLIOGRAPHY

INTRODUCTORY NOTE

It has long been recognized by scholars in this country that the most useful publication one could place in the hands of the young student who is interested in his work is a select and detailed bibliography of the sources and materials for the study of American history. What Pirenne[1] has done for Belgium, what Monod[2] has done for France, what Dahlmann-Waitz[3] and Wattenbach[4] have done for Germany, Gross[5] for England, and Altamira[6] for Spain, Professors Larned,[7] Channing and Hart[8] have done for American students. Messrs. Channing and Hart have given us in their guide a most serviceable volume, which, although limited in scope, is a good example of the kind of work Catholic historical students need in their particular field.

No one is more cognizant than these authors themselves of the inherent incompleteness of their work. "History will not stay written"—we read in the first article of that excellent publication, *The American Historical Review*—"every age demands a history written from its own standpoint—with reference to its own social condition, its thought, its beliefs and its acquisitions—and therefore comprehensible to the men who live in it."[9] It is particularly in the sphere of man's intellectual acquisitions that help is needed by the publication of Guides and Source Books; but even these must be limited in point of time, space and scholarship. All bibliographers confess these limitations. "I would not claim," says Altamira in the preface of his exhaustive study, "that the citation of every book and article concerning the subject will be found in my book."[10] Professors Channing and Hart also tell us that the immense mass of rich material on American History could not be condensed into a single volume. Their endeavor, therefore, was to select out of the available material all that was likley to be most immediately useful to the searcher in political, social, constitutional and economic history. Pirenne and Monod likewise confess the inevitable imperfection of their own work. In commenting upon the deplorable waste of time and energy in historical investigation, caused by the fact that the literature of English History up to his time had remained unarranged and unanalyzed, Dr. Gross says that students were obliged to grope their way through

[1] PIRENNE, *Bibliographie de l'histoire de Belgique.* Ghent, 1893.

[2] MONOD, *Bibliographie de l'histoire de France.* Paris, 1888.

[3] DAHLMANN-WAITZ, *Quellenkunde der deutschen Geschichte.* Göttingen, 1912.

[4] WATTENBACH, *Deutschlands Geschichtsquellen im Mittelalter bis zur Mitte des dreizehnten Jahrhunderts.* Berlin, 1894.

[5] GROSS, *The Sources and Literature of English History from the Earliest Times to about* 1485. London, 1900.

[6] ALTIMIRA, *La Enseñanza de la historia.* Madrid, 1895.

[7] LARNED, *The Literature of American History.* Boston, 1902.

[8] CHANNING–HART, *Guide to the Study of American History.* Boston, 1897.

[9] W. M. SLOANE, *History and Democracy,* AHR, Vol. I, (Oct., 1895), p. 5.

[10] ALTAMIRA, *o. c.,* p. x.

unclassified catalogues in a pitiable search for bibliographical information. His volume is an effort to remedy this defect; but he warns his readers that the task of selection has been a difficult one, a task indeed "which no scholar could perform without exposing himself to the accusation of having committed some errors of judgment." With this almost general consolation to fall back upon, our endeavor will be to build up gradually in this department a volume of select bibliography for American Catholic History, one which will serve the student as a starting point in his special studies and researches in this already vast subject. "My purpose," says Pirenne, the Belgian historian, "has been above all pedagogical. I am writing neither for professional bibliographers nor for specialists. I am striving only to spare students from useless trouble and effort."[11]

This will also be our end in view. Apart from the inevitable incompleteness of such a bibliography, there is a second difficulty which must be spoken of at the outset—the question of the division of the materials—*les instruments de travail*, as they are called. The division we have outlined below is only a tentative one, since no rigorous categories can be formed, until the whole field of American Catholic historical literature is explored, and all sources, books, collections, and articles scattered through the different Catholic and non-Catholic periodicals are listed in logical, local and chronological order. All this data upon which we work will be called HISTORICAL MATERIALS. These materials, the tools of the student, can be classified under two general headings: SOURCES and BOOKS. Professor John Martin Vincent of Johns Hopkins University, in his volume on *Historical Research, an outline of Theory and Practice* (p. 18), gives a more detailed and at the same time a more philosophically accurate division:—

HISTORICAL MATERIALS.

I. Consciously transmitted information.

A. *Written.*

(Chronicles, annals, biographies, memoirs, diaries, genealogies and certain classes of inscriptions.)

B. *Oral Tradition.*

(Ballads, anecdotes, tales, saga.)

C. *Artistic Productions.*

(Historical paintings, portraits, scenic sculpture and coin types.

II. Relics, or unconscious testimony.

(Human remains, language, institutions, products of the hand, implements, fine arts, products of the mind, business records and literature.)

III. Inscriptions, monuments, public documents of certain classes.

This division closely follows the classic one given by Bernheim, but it is evidently influenced by the fact that medieval productions were to be included in the classification.[12] Our division, although a tentative one, need not be so complicated as this, since, for the most part, only modern

[11] PIRENNE, *o. c.*, p. vii.

[12] BERNHEIM, *Lehrbuch der Historischen Methode*, p. 258, ed. 1908.

materials (dating from 1492) need to be catalogued. Hence, for the present, we will follow the two main ideas of Sources and Books.

I. SOURCES.

I. ORIGINAL SOURCES.

A. Original Sources still in manuscript.

The field here is without doubt beyond the combined efforts of all the Catholic historical workers of any one generation. When we consider the immense amount of research it demanded on the part of the Carnegie Institution to prepare and to publish their series of *Guides*, in no one of which the religious aspect of American history has been adequately entered into, the truth of this is self-evident. These *Guides*, however, will form a basic element in the work necessary for our bibliographical researches. Up to the present time, the following volumes have appeared:

Guide to the Materials for American History in Cuban Archives, by Luis M. Perez, pp. x 142).

Guide to the Materials for the History of the United States in Spanish Archives (Simancas, the Archivo Historico Nacional, and Seville), by William R. Sheppard (1907, pp. 107).

Guide to the Manuscript Materials for the History of the United States to 1783, *in the British Museum, in Minor London Archives, and in the Libraries of Oxford and Cambridge*, by Charles M. Andrews and Frances G. Davenport (1908, pp. xiv, 499).

List of Documents in Spanish Archives Relating to the History of the United States, Which Have Been Printed or of Which Transcripts Are Preserved in American Libraries, by James A. Robertson (1910, pp. xv, 368).

Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories, by William A. Allison (1910, pp. vii, 254).

Guide to the Materials for American History in Roman and Other Italian Archives, by Carl R. Fish (1911, pp. ix, 289).

Calendar of Papers in Washington Archives Relating to the Territories of the United States (to 1873), by David W. Parker (1911, pp. 476).

Guide to the Materials for the History of the United States in the Principal Archives of Mexico, by Herbert E. Bolton (1913, pp. xv, 553).

Guide to the Manuscripts Materials Relating to American History in the German State Archives, by Marion D. Learned (1912, pp. vii, 342).

Guide to the Materials for United States History in Canadian Archives, by David M. Parker (1913, pp. 339).

Guide to the Materials for American History to 1783, *in the Public Record Office of Great Britain.*

Vol. I. *The State Papers*, by Charles M. Andrews (1912, pp. xi, 346).
Vol. II. *Departmental Papers and Miscellaneous* (1914, pp. 367).

Guide to the Materials in London Archives for the History of the United States Since 1783, by Charles O. Paulin and Frederic L. Paxson (1914, pp. 555[12]).

[12] *Carnegie Institution of Washington. Annual Report of the Director of the Department of Historical Research*, in the *Year Book*, No. 12 (1913), p. 157.

This Department of the Carnegie Institution is fast proving itself a general historical clearing-house for the Study of the Sources of American History. In addition to these valuable *Guides*, of which we have listed only the more important ones, the workers in this Department have brought together what they call the by-products of their researches. The extent of these by-products, to which access is gratuitously given to all bona fide students, can best be told in the words of the Report quoted above:

"We have a collection, on some 40,000 slips, of notes of about that number of documents, in the English Public Record Office and other foreign archives, which have been published in printed volumes or of which manuscript copies exist in American libraries or other repositories. Of those of the former sort, the printed documents, there is also a separate list, available for loan. We have a list, on some 58,000 slips, of all the documents in 143 selected legajos relating to the history of the United States in the section of the Archives of the Indies at Seville called 'Papeles procedentes de la Isla de Cuba.' We have also copies of the extensive and itemized inventory of all the legajos of that subdivision made in Havana at the time when the papers composing it were transferred from Cuba to Spain. We have the negatives of Mr. Hill's photographs of Seville documents. We have a body of cards analyzing large portions of the diplomatic and consular archives of the Department of State, with entries for each volume in many of the important subdivisions, and throughout a considerable period of the English and French correspondence for each dispatch. We have also special reports on the archives of the Bahama Islands, of the British West Indies, of British Columbia, and of the Netherlands; a large collection of notes on the manuscript materials for American History preserved in North Carolina; and a more miscellaneous collection of similar notes on materials elsewhere."

This undoubtedly creates at Washington a centre of historical work which must eventually attract Catholic scholars. Those who have had the pleasure of meeting the Director, Dr. Jameson, and his able and courteous young assistant, Mr. Leland, know how sincere and earnest their interest is in the work done by Catholic historians the world over. Owing to this influence, among many others, there will grow up eventually a distinct Historical Department at the Catholic University of America, made up of skilled research workers, trained in our own schools, who will take advantage of this opportunity to study American Catholic history at first hand. Until the United States Government establishes an Historical Institute in Rome and elsewhere, in imitation of all the European countries that have long ago founded such institutes,[14] and to which American students can be sent on *bourses de voyage* for the purpose of original research, Washington will naturally be the central point of all such work. The project, which has always met with favorable notice, of erecting a National Archives in the Capitol City, will no doubt influence to some extent, the centralization there of documents of other equally important institutions. How far this or the next generation may proceed in the question of legislating for some definite means of preserving the national Catholic archives of the United States

[14] CAUCHIE, *De la Creation d'une Ecole belge à Rome.* Pp. 45-63, (*The Historical Institutes at Rome*). Tournay, 1896.

would be hazardous to say.[15] Until such ecclesiastical and family grouping of materials takes place and is ready for cataloguing, the purpose of this Bibliography will be to point out the location of all such materials and the extent of their use by historians in the past, as well as to describe the chief authorities upon the Auxiliary Sciences of history which help the workers to arrange them and interpret them critically. From time to time we hope to present detailed catalogues of documents in European archives dealing with American Church history, as well as to give occasional reference to the contents of similar archives here in the United States. Such a design, properly carried out, would furnish the student with a *Complete Guide to the Manuscript Sources of American Catholic History.*

B. Published Sources.

There is a consensus of opinion on the fact that one of the desiderata for future American Catholic Historical work is a *Complete Collection of Published Sources for the Ecclesiastical History of the United States.* Fifty years ago, Reusens began the publication of the well-known series, *Analectes pour servir à l'histoire ecclésiastique de la Belgique*, the value of which cannot be too highly estimated today, when many original documents have suffered the fate of all such material in the course of the present war. This important collection, which contains thousands of valuable documents, is of equal merit with similar publications for France, Spain, and Italy. Catholic England also can boast of seventeen fine volumes of original records, published during the past ten years by the *Catholic Record Society* of London. What the American scholar needs, therefore, is a series of uniform volumes containing all the known existing material, both here and abroad, for the history of the Church in the United States. Much of this work has already been done, but it is scattered through the six or seven Catholic Historical magazines, and sometimes in an unclassified form and often in unscientific dress. The student interested in this aspect of his work needs only to take up volume after volume of the *American Historical Society's Researches and Records* (Philadelphia), to feel his heart glow with admiration for what that excellent body has done, and, in particular, for all that the Rev. Dr. Middleton, O.S.A., and Martin I. J. Griffin, Esq., have accomplished in this respect. The late lamented Mr. Griffin, with his sharp, critical faculty, would have been the last person in the world to have claimed his work as perfect; and, no doubt, hidden among the ideals of that indefatigable worker was one which embraced such a Collection. This work the present generation of scholars must do. All that has been published so far must be arranged scientifically; and as fresh manuscripts are found, these must be added to the list.

[15] It is only fair to call the attention of the reader to a collection which not only would seem to anticipate this project, but also would suggest that the work done so far be continued. We refer to the *Catholic Archives of America*, begun by the late Professor Edwards, at the University of Notre Dame, and continued under the skilled direction of Rev. Dr. Foik, C. S. C. The Archives at Notre Dame University are of a more distinct national Catholic character than those of any other centre, and the University authorities deserve the highest praise for the effort made so far in their preservation.

II. LITERARY SOURCES.

Under this title will be listed all contemporary publications such as books, pamphlets, brochures, broadsides, pastorals, open letters, etc., etc., which, although in print, rank almost as high in value as original manuscript sources. Here again we shall be aided by workers who have preceded us such as FINOTTI, *Bibliographia Catholica Americana: a list of works written by Catholic authors and published in the United States.* New York, 1872. One of the best examples of this particular branch of the work, which presents itself at the moment, is the *Index of Historical Pamphlets in the Library of St. Charles' Seminary, Overbrook, Pa.*, compiled, unless we mistake, under the direction of the Rev. Dr. Hugh T. Henry.[18] GILLOW'S *Dictionary of English Catholic Biography*, with its valuable lists of works after each biographical sketch, would also be a good model to imitate in design, if not in character, for a catalogue of this field of American Catholic History.

III. MONUMENTAL SOURCES.

The United States is not so rich in this class of material as European countries; but when one sees the Museums at Georgetown University and at Notre Dame University, one appreciates the value of preserving all such relics of the olden times. Many of our old Catholic families possess valuable Monumental Sources, and it is to be hoped that one day future students may have all these sources at their command in a National Catholic Museum. All writers on historical methodology recognize the importance of Monumental Sources. It is true that our traditions are scarcely old enough to throw around these objects the same mysterious charm which medieval sources of this kind possess, but we are certainly responsible to the future for their preservation. Moreover, once the attention of those whom it concerns is aroused as to the eminent value of these *fonds*, greater care will be taken of old photographs and sketches, old inscriptions and other objects of historical value, such as missionary maps, medals, title-pages of very old Catholic books, etc., etc. It will be our object to point out from time to time the best method of preserving and cataloguing all such data and methods of describing the same. The second grand division we are following in Historical Materials is:

II. BOOKS.

Some time ago in one of its valuable notes, *America* (Vol. XI, July 4, 1914), quoted a very witty paragraph from the *Boston Evening Transcript*, under the caption: "History of a Bibliography." "Nowadays," says *America*, in commenting upon it, "nothing is easier to make than an imposing bibliography. The librarian's assistant will furnish an author with a complete list of works bearing on a given subject, and this array of titles can be made to occupy at the end of the volume as much space as possible. No one, of course, will ever read these impressive columns of 'Authorities,' but indolent reviewers who see them will not fail to mention the author's 'varied erudition' and to call his book a 'solid and learned work,' so his reputation for scholarship and research is made."

We find no reason to take exception to this statement. Certain types of bibliography are easy to make. They are more a work of compilation than of intelligent selection. No one would declare, however, that we would be

[18] *Amer. Cath. Hist. Soc. Records*, vol. 13 (1902), p. 60-119.

better without the works of Pirenne, or of Channing and Hart. Much depends upon the *raison d'être* of the bibliography itself, and much more upon the classification used in the general scheme of its field. Our purpose is to furnish the student and research-worker in the field of American Catholic history with a selected list of references gathered from the three great divisions of bibliographical science, namely, (1) *Didactic writings* (Books, treatises, etc.); (2) *Repertoires* (Dictionaries, encyclopedias, bibliographical collections, etc.); (3) *Periodicals* (Reviews, magazines, newspapers, records, etc., etc.), where he will find material for continuing the work already accomplished by scholars in the past. This vast field of what might be called *Book Material* must be searched carefully and judiciously and must be catalogued, again tentatively, according to pre-arranged categories. When completed, this select Bibliography of the Study of American Catholic History would be arranged more or less in the following manner:

PART I. THE AUXILIARY SCIENCES.
PART II. THE SOURCES.
PART III. HISTORICAL WORKS.

In order to round out this introductory note, it will be necessary to give in advance the division of this third part:

I. GENERAL HISTORIES OF THE CHURCH, in Which the Church of the United States Receives Adequate Treatment.

II. PARTICULAR HISTORIES OF THE CHURCH IN THE UNITED STATES.
  1. MISSIONARY ACTIVITY IN GENERAL UP TO 1789.
    (a) Spanish Missionary activity.
    (b) French Missionary activity.
    (c) English Missionary activity.
  2. FROM THE ESTABLISHMENT OF THE HIERARCHY UP TO THE PRESENT TIME (1789-1915).
    (a) Provincial History.
    (b) Diocesan History.
    (c) Parochial History.
    (d) Corporate History (religious orders, church societies, institutions, etc.).

III. SPECIAL HISTORICAL WORKS:
  1. DOGMATIC HISTORY.
  2. HISTORY OF APOLOGETICAL LITERATURE.
  3. HISTORY OF WORSHIP AND DISCIPLINE.
  4. HAGIOGRAPHICAL AND ASCETICAL HISTORY.
  5. SCIENTIFIC AND LITERARY HISTORY.
  6. HISTORY OF CATHOLIC ART AND ARCHITECTURE IN THE UNITED STATES.
  7. HISTORY OF CATHOLIC SOCIAL ACTION (CHARITIES, CATHOLIC FEDERATION, ETC., ETC.).
  8. CHURCH AND STATE IN THE UNITED STATES.

Such a plan, drawn up upon this scale, could be dismissed at once as ambitious and impossible, if it were to be the work of any one man; but it is believed that interest will be aroused all over the United States and her dependencies among scholars and especially among ecclesiastics to make this very important work as perfect as possible. In this everyone can help. No item of knowledge is insignificant, and as the work proceeds there will be many, without doubt, who will see imperfect or inadequate selection on each and every topic. It is to these friends and helpers we appeal at the outset to bring to our knowledge all existing materials for a work which will prove a boon in the hands of the students of this and succeeding generations.

(*To be continued.*)

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(*Mention here does not preclude extended notice in later issues of the* REVIEW.)

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